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The KING'S TRUMPET

By JASPER SEATON HUGHES

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AFTER Twenty Silent
Years the pathfinder
comes out of the
wilderness of Oriental ima-
gery with the old divine truth
fresh as tho' it had just fallen
from the skies.

“The truth that might have
saved us is transferred from
one generation to another
dead as a stone till some one
seizes it and strikes it into
fire.”



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The KING'S TRUMPET

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By
Jasper Seaton Hughes

PILATE: "*Art thou a KING?*"

CHRIST: "*To this end was I born.*"

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THE LUSITANIA.

A thousand voices from the deep: "God, is thy will we sink in this sea?"

Answer from the U boat Captain Schwiezer: "It is the command of heaven by order of the king."

Civilization: "Whence this authority?"

The Kaiser: "Let every soul be subject to the higher powers which are ordained of God. They that resist shall receive to themselves damnation." Paul, Rom. 13.

A voice from heaven: "This is my Son. Hear ye Him."

The last voice from heaven: "If any man hath an ear let him hear. He that leadeth into captivity goeth into captivity. He that killeth with the sword with the sword he must be killed. Here is the faith and patience of the saints." Revelation 13:9.



“Whence comes it that the knowledge that might advance us, the thought that might save us is transferred from one generation to another as barren and dead as a stone till some one seizes it and strike it into fire?”

“To understand the intelligible with vehemence is not proper, but if you will incline your mind to apprehend it not too earnestly but bringing a pure and inquiring eye not as understanding some particular thing but with the flower of the mind. Things divine are not attainable by mortals who understand sensual things but only the light armed arrive at the summit.”—Zoroaster.

“The Lord hath poured out upon you the spirit of deep sleep and hath closed your eyes (prophets and rulers and seers.) And the vision of all is become unto you as the words of a book that is sealed which men deliver to one that is learned, saying ‘read this I pray thee’ and he saith I can not for it is sealed; and the book is delivered to him that is not learned saying, ‘read this I pray thee’ and he saith I am not learned.” Isa. 29:10;-12.

“I have many things to say to you but you can not bear them now.”—Jesus.

THE RIDDLE.

The Riddle? The mystery of two thousand years what is it?

"The Revelation of Jesus Christ which God gave to him to show to his servants," His servants, who generally confess it has not yet been shown to them.

In this hour of the Philistine feast of war and world wreck the new Sampson's riddle remains inert, shorn of its authority. It is about as it was in the hands of the ignorant monks of the eleventh century, its claims not allowed.

It is the last word from "the lion of the tribe of Judah." "Out of the eater came forth meat and out of the strong came forth sweetness." "Can any thing good come out of Nazareth?" How can the greatest Revelation be called the greatest mystery? By the schools called "the Apocalypse," a great word to sackcloth it?

Does it not foretell it's own doom to be "killed by the beast that cometh up out of the pit of the abyss?" How then shall we find honey in this carcass?

The valedictory is hailed. "I am he that was dead and behold I am alive forever more and have the keys of death and Hades, write." Ch. 1:17.

Of the visions that ushered in the Christian religion only one was commanded to be written in a book as the will and

purpose of God that it be shown to His servants. The blessing pronounced upon him who reads it's words of prophecy is doubled.

Thousands have guessed at this oracle. Did they lack "the pure eye"?

If we have created our Christian program out of the apostolic ministry it is the product of that lower middle between Christ's own ministry begun on earth and resumed by His message from heaven which should be as far greater than anything from His servants as He was greater than they.



THE TIME.

The time of the writing, the place of it, the writer and the persons to whom the writer addresses his message, lie at the beginning of any ancient writing. Other side lights give assistance in determining the mind of the spirit.

The writer of the Revelation distinctly disclaims the authorship and says he was ordered to record what he saw and heard and regards himself as witness and scribe.

For the present we assume the writer was John Zebedee, the last of the apostles, as with Andrew he was the first to enlist and was known as the old man called "the elder John," who, never called himself or any one else an "apostle," and is till this day called "the Bosom Disciple," and the time of the vision and the writing near the close of the first century and growing out of the persecution of Flavius Domitian the twelfth of the Roman Caesars.

The time would be later than when Paul wrote of Christ saying, "He was seen of me last of all." Paul in giving the testimonies of the resurrection, said: "He was seen of Peter and then of the twelve and of five hundred brethren at once and after that of James, and last of all he was seen of me—also as one born out of due time!" Seen of Paul in vision that is revelation, not in his human person as the others had. Then the writer of second Peter speaks of the transfiguration as the place where God testified to the son-

ship of Jesus but does not mention Paul's "last" nor the really last revelation, which was to John the exile.

The time must have been later than the gospel, for it is hard to suppose that John, who was so painstaking to tell us all about all his close relations to Christ that he was first to follow and stood last at the cross and received Mary from the Master's own lips, that he outran Peter to the empty sepulcher, that he lay next to the Lord's bosom at supper, that he would so far forget this coming of Christ to him "last of all" as not to make any reference to it if it had already taken place when he wrote his gospel. On the other hand we are to see the Book of Revelation uses material found nowhere else than in the gospel which that same apostle is here assumed to have written.

These are working postulates till we have come to see the place of John in his relations to the trumpet messengers and to the churches, and to Christ and to the Roman empire, where the person and the time and the meaning will be seen in the light of a higher and assuring observation of facts to the mind that can use the telescope, instead of the microscope; that can use synthesis, which is creative, instead of analysis, which is destructive; that can use algebra, not arithmetic; that can read the oriental as well as the occidental mind.

Enlarging the scope, we know that there was a disappointment among the brethren of Paul; that the Lord did not

come in the clouds of heaven as that apostle and the believers seem to have expected and their hopes took refuge in the words of Christ himself answering Peter's question when that apostle asked Him concerning John: "And what shall this man do?"

Christ answered: "What is it to thee if he tarry till I come?"

We are told that the rumor of these words spread abroad among the brethren.

Was it not the keen disappointment at the failure to realize that coming for which they had looked and prayed and waited that gave zest to this new hope which arose concerning John that (he being now an old man) caused it to spread abroad and that Christ did indeed come to John in the clouds of heaven? Was not the last chapter of John's gospel written later than the gospel? Such is the appearance. Here the prophecy of the appearance centers in John as it had in Paul. Paul was an apostle, as he keeps telling us; John was prophet, seer, scribe and clerk of the King's Trumpet.

AUTHORITY OF VISION METHOD.

All the great new beginnings of Christian advancement were by vision. This is the only one commanded to be written and it rejects all additions and subtractions being complete in itself.

It is the most select and painstaking of all the books of our Bible and quotes from none to establish its authority or to accredit itself to the reader.

From the day that vision was taken over to rabbinism and the academy we have wandered visionless till even now when we talk so much about "men of vision."

"Where there is no vision the people perish."

Our gospel histories open with the vision of Zechariah at the altar in the temple and close with John in the isle of Patmos.

The priest's mouth was closed till he wrote the name "John," greatest of the line of prophets.

Here, too, are the visions of Elizabeth, and of Joseph, and of Mary, and the vision of the shepherds on the hills, and by vision was the order to take the young child into Egypt, and another to return on the death of Herod.

There was the transfiguration that brought Moses and Elijah to witness for the sonship of the Christ on "the holy mount" and there the vision of the two angels who sat at the empty tomb to first announce the Resurrection.

The day of Pentecost came in answer to prayer and

there the announcement was made that in these last days according to Joel the Spirit should be poured out and "young men shall see visions."

By vision, that is revelation, Peter was directed to go to the house of Cornelius to begin the gentile evangelism, and Cornelius himself had sent for Peter by the authority of vision.

Paul and Ananias also had responsive and companion visions. Paul declared before a Roman court his vision and said: "I was not disobedient to the heavenly vision," and in his letters declared he had in vision seen Jesus Christ in a sense that made him equal to the other apostles as a witness, and this claim was allowed and supported by the entire council at Jerusalem when Peter had given vision as his authority for going to the house of Cornelius, an act which he justified in the presence of his Jerusalem critics, saying: "What was I that I could withstand God?" Upon these vouchers for the authority of the vision method, Paul was given letters to the believers certifying his apostolical standing.

Under the spell of vision both Peter and Paul declared they did not know whether they were in the body or not.

It was by vision, that is revelation, that Paul was converted, and by vision he went up to Jerusalem about the question of his apostolic authority to be there confirmed by the authority of vision.

All his travels and preaching and letters rested upon his vision, and having been attended by Luke, an able biographer (the beloved physician) his ministry was spread out over a wide frontage so that when Luther espoused the New Testament in support of his protest against popery he made Paul the protagonist of protestantism and Paul's Roman citizenship, which in so many cases had shielded him against his Jewish enemies and led him to write to believers in Rome urging that they "obey the powers that be", penned those lines which have ever since been quoted to justify such crimes as the late war begun in Luther's land.

Our protestant churches, our colleges, our libraries, our governments, our civilizations, rest upon that vision of Paul on the road to Damascus.

Luther, the monk, the reformer and scholar, belonged in a way to the priest and the rabbi, who were ever at war with the seer and the prophet, and so again as Christ had said, "The strong men seize the kingdom by force."

Its latest great expression is the inter-church world movement, which, if it set out to require that the ministry must produce a college certificate, would put the ban on both Christ and his apostles. It was when the churches of Asia Minor had "heaped to themselves teachers" of the Baalamite and Nicolaitan and Jezebel kinds crowding Christ out of the center of His own religion, even as the world powers had driven Him off the earth, that Christ resumed his

teaching office, returned by His chosen method of vision, and in the clouds of heaven to reinstate himself in the center of His system, gave orders to John to write in a book and send to the churches the things he saw and heard under a twofold commission with the sanction of the eternal Spirit as having been given by God, who created the heavens and the earth, and in fulfillment of the prediction made to Peter concerning John's last days, "What is it to thee if he tarry till I come?"—to John, who was pronounced by the learned men of Jerusalem an ignoramus from Gallilee.

"The testimony of Jesus is the spirit of prophecy." We can not read the book verse by verse, nor chapter by chapter, for the order is that of the Spirit, and John was no book maker. All the books of the world never plead so persuasively to "him that hath an ear to hear" as this.

*It was by a vision of Alexander Campbell, son of Thomas Campbell, while a young man, when that youth was on his way to America and on ship board, he had a vision in which he foresaw his ship stranded, and rising from his vision told the thing to his mother with her family coming to her husband in Virginia. It was in the afternoon of a hazy October day when the sea was in a dead calm. But in the night that followed a storm with all that he had seen in the vision fell upon the unhappy ship and there he saw exactly fulfilled what premonition had presented to him so assuredly that he had refused to unrobe to lie in bed, and when the storm had driven the ship upon a rock that pierced its hull and the main mast had been cut away, young Campbell sat upon it's stump and there and then vowed his soul to God that in view of the perfect fulfillment of his vision he would devote his life to the preaching of the gospel of Christ. He published "The Millennial Harbinger" and began a great religious movement, but he became a scholar and the rabbinical trend soon began to show itself, and now a body of people with a plentiful supply of colleges have so far fallen away from the vision of its origin that one never hears any mention from the pulpit or from the press about that vision upon which the movement was founded so far as Mr. Campbell was the founder. "Men of vision," empty phrase so often heard, seems to have reference only to material gains to "Big Finance." The vision days were gone and the Millennial Harbinger passed into oblivion again as at first.

THE BOOK OF THE REVELATION.

The book was a scroll. We read a book by pages from left to right and then we turn over a leaf, from right to left, and read down from the top to the bottom, but if it is a letter and a single sheet written on both sides our signature is at the bottom of the second page. If we make a scroll of such a sheet and read down and turn the scroll from us we will find ourselves trying to read the second page up side down.

It was a scroll that John says he saw in the right hand of Him who sat upon the "great white throne." He says it was written inside and outside, which corresponds to our letters which are inclosed in the envelope and the address on the outside that directs it to its destiny, but in this case, between the inside and outside, there was a vast spiritual distinction. It is here (Ch. 5), one should begin to read the scroll. The greater message is written in the interior, and the letters which come first in the book seem to have come last in the order of time of the vision, as we write the last word on the envelope. The Fifth Chapter is in this view the place to begin to read. The Chapter Four which follows the letters to the churches belongs to the very last state. It is a scene of the end when all has been achieved and the setting is static. It is God's reclamation when Christ shall have accomplished all His work and delivered the

Kingdom to the Father, Himself not appearing at all in this setting.

The Revelation is a double. It comprises a general message to the churches consisting of the *seven* letters and this is what John saw written on the outside, and the writing inside, which was sealed with the seal of God, is called "the *seven* seals," as the spirit is called "the *seven* spirits," and the *seven* titles of God and of Christ as dictator of the letters, which were carried by the apostles in form only as "the *seven* messengers," the *seven* in all cases being primarily a sign or symbol of divinity and only incidentally a numeral, and not a numeral at all in most cases.

This distinction of a double message lies at the foundation of the true interpretation of the vision. John himself literally bore the letters. Ch. 22:21.

We never complain that those letters to the churches are beyond our understanding, and ministers at the last extremity sometimes venture to preach from them, but always with reserve and to a doubting audience on account of the mysterious sealed interior from which the minister shrinks, but almost never a sermon is heard from the message within. The failure to discern that the book is a double message would of itself, if there were no others, defeat every attempt to understand it or do justice to its claims. It is here above all other places we must "rightly divide the word of

truth," to be "a workman who need not to be ashamed." *

This dividing of the word has its rise in Christ's own method of teaching. To the multitude and the people in mass he spoke in parables and proverbs and dark sayings. And "without a parable spoke he not unto them." His disciples were moved to ask him, "Why speakest thou to them in parables?" and he answered them saying, "They have ears that cannot hear and eyes that cannot see and hardened hearts that cannot understand." But to you it is given to know the mystery of the Kingdom of God." "All things that My Father hath given Me I make known to you." "I call you friends." "What you hear in secret in the ear you shall proclaim upon the housetops." The gospel of Matthew goes so far as to cite a prophecy that Christ would so teach, "I will open my mouth in parables. I will utter things which have been kept secret from the foundation of the world."

That was the distinguishing characteristic of His teaching on earth and it was also His manner when He returned to regain his authority from the Roman teachers who were leading the churches into heathen bondage. Nothing could better show His true authorship than this, His own chosen method. To the churches he again speaks openly, but aside,

*Victor Hugo when at the seaside in exile, after reading William Shakespear, said he was surprised that not one of the great English commentaries had observed the doubling or bifurcating of Shakespeare's characters. Here is a major Hamlet and here a replica in a minor Hamlet, and here is a major MacBeth and here a minor, and so on of other leading characters.

as he did to His disciples on earth, "Now speakest thou plainly and no parable."

Christ greatly heightened this distinction when He said, "Give not that which is holy to dogs nor cast your pearls before swine."

He refused to speak to the vulgar crowd that wanted His sanction to stone the woman taken in sin and he dared to offer contempt of authority in a Roman court by silence and in His crucifixion "like a lamb dumb before his shearer opened not His mouth." The one great thing the day of Pentecost did for the apostles was to give them boldness against the corrupt rulers, the same kind that Paul regarded as the servants of God when they were His protectors against the Jewish mobs that followed His steps, but who slew all the apostles and Christ, the Master. These were in John's time at last, commanding the churches to worship the Roman emperor when Christ came in the clouds of Heaven to restore his cause by His servant John, of and concerning whom He had said to Peter, "What is it to thee if he tarry till I come?"

THE TWO MESSAGES.

Let us make sure of the doubling method as the first step to a more sure and safe interpretation of the great vision.

1. These two messages come under differently described commitments, orders or commissions.

We meet with this double in the first chapter, where the two orders to write are different 1:11. "Write in a scroll and send to the seven churches which are in Asia what thou seest." "Write the things thou hast seen and the things that are and the things which shall come to pass hereafter." 1:19.

The first is in the present tense and is directed to the churches and as a book, while the second covers the whole time, present, past and to "come to pass hereafter."

In the first chapter John is rehearsing his experience, of which the Ch. 10 gives the original account. It is there these commissions are in the reverse order. 1. "And He said unto me, thou must prophesy again before the many peoples and nations and tongues and kings"; then follows in highly figurative form the commission to write the seven letters to the churches. 2. "And there was given to me a reed like unto a rod and the Master stood saying, 'Rise and measure the temple of God and the altar and they who worship therein'." 10:11; 11:1.

These two commissions are separately carried out. In the Ch. 22:16, we read, "I, Jesus, have sent my messenger to testify these things to you in the churches, I am the bright and morning star." Ch. 14:6, "And I saw the messenger flying mid Heaven having the everlasting gospel to preach to them that dwell upon the earth to every nation and kindred and people and tongue."

2. The letters to the churches pertained to the things then present and the things which were to "quickly" or shortly come to pass, "the things thou seest," present tense.

But the greater message takes up the things "thou sawest," the past, and the things "which shall come to pass hereafter." In the last chapter we find "come quickly," but the two last chapters belong to the letters to the churches and not to the interior, not to the sealed message. The time of the second message is marked by trumpets and the end is sworn to by the oath of God as to result from the sounding of the seventh trumpet, and as the fulfillment of all the promises which God had made to all the prophets. There is no "shortly to come to pass" in the sealed message, but the hitherto and "the hereafter."

3. The letters to the churches are expressed in the current christian language of the times, which identifies the two last chapters as part of the letters which are proper literature and understandable, while the interior and sealed message is to be read more as we now read the moving

picture show in signs and symbols and action. While the sealed book has many literary explanations to assist, so have the letters some dramatic parts.

4. The open letters are definitely addressed to the churches in Asia Minor, both as separate and as one, and the individuals are addressed as overcomers; while in the greater message the persons spoken of are "the tribes and tongues and peoples and nations" in mass, but no nation distinguished from any other, nor can personal mention be found.

5. The proper literal names are used in the letters to the churches such as Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea, and Christ and John and Antipas are the proper names of persons, while the sealed message presents all its names as "Spiritually so-called." Ch. 11:8 Sodom, Egypt, Armageddon, Euphrates and Babylon. Satan is called Appollion and Abbadon, and Christ is called Michael, and John's own name occurring five times does not once appear in the great sealed message.

6. The messages to the churches are in the sign of "seven," that is, God is given seven names and Christ writes in seven titles as the dictator of the seven letters to the seven churches, and the Spirit is "the seven spirits," and the apostles are "the seven messengers," and there are the seven warnings and seven promises all in seven, while in the sealed message the sign is "four"—four horses on the earth,

four winds that blow on the earth, and the four agents of evil who stand on the four corners of the earth; the same four are bound in the great river Euphrates, and the four living creatures as the lion, the calf, the man-faced beast and the eagle; that is, they are the representatives of the "tribes, tongues, peoples and nations," and their time against the claims of Christ to be forever King is expressed in four signs as "the hour, the day, the month and the year."

7. The attitude of Christ in dictating the letters to the churches is that He stands in the midst of the golden candlesticks, Ch. 1:13, and holds the seven stars, apostles, in His right hand and walks in the midst of the golden lamps, Ch. 2:1, bearing also the sword that comes out of His mouth. Very different from this it is when He comes to deliver the open scroll and great new commission to John, for now He comes down from Heaven, clothed with a cloud as was promised He should come "in the clouds of Heaven," and having set his right foot upon the sea and his left foot upon the earth in universal attitude, He lifted His right hand to Heaven and "swore" by the oath of God that when the seventh trumpet shall begin to sound *then* there shall be no more delay in fulfilling all that He had promised to the prophets. That was and is prediction.

All things pertaining to the world, its people, its rulers, its time, its false worship, is expressed in the sign of "four."

THEY ARE UNITED.

There is a strong unity existing between the two messages.

The greatest of these is the common authorship and source and a structural bond in their being regular programs, the letters, and all having the "seven" sign dominating and a proper preface and proper conclusion and all are divided into groups of four and three. There are five full, regular programs and all bear the same form as we shall see.

THE GROUPING OF THE LETTERS.

These letters are of regular form and consist of the proper address, instruction greeting, and reproof, and the attention of the reader is invited very carefully to the two items that close these letters. The warning to "him that hath an ear to hear," and the promise to "him that overcometh." The Hastings Bible Dictionary takes notice that three of these promises come directly from the Spirit, while the four come as from Christ direct, as from His own person. The dictionary says "no reason has been given." The reason is, however, great.

It is exactly this little cunning cryptic sign that divides the letters, in form, into the two groups. The difference is that the three in which the Spirit makes the promise, and the four in which Christ in person delivers it, points to that

exchange of office which took place by the ascension of Christ and the coming of the Holy Spirit to take His place, which He spoke of at such length and is so prominent and peculiar to the gospel of John.

When we find this same grouping in both the seals program and in the program of the trumpets we see the truth of this contention in a light so manifest that there can be no room for doubt. Here is a principle of order and organization. Here in this fact is implied the ascension, which carries with it the resurrection and the day of Pentecost, and the descent of the spirit when the promise was realized. Thus we have the ministry of Christ expressed in two values lying across the day of Pentecost. It is in the first three of the letters that the Spirit leads in pronouncing the promise and it is in the four that follow, Christ pronounces it. Here is a reverse of the normal order of three groups, for in the two programs which follow, (that is the seals and trumpets) the groups are set four and three, which is normal as to time. The four comes first. That is caused by the position of John, for he stood on the hither side of the Pentecost at which time the exchange took place, and as we find two other programs beginning with Ch. 14 and which show the group of three coming first, we will have more consistent account of this change in those groups. We thus detect a base of historic order.

These promises to him that overcometh are prophetic.

"Be thou faithful until death and I will give thee a crown of life." This incident points to some very orderly and painstaking construction very far from a vagrant dream or mere ecstasy of emotion. It was the descent of the Spirit that gave to the apostles that strength of will that enabled them to testify with new power.

Broadly speaking, this exchange of places of Christ and the Spirit was the descent of the Spirit according to the words of Christ, "It is expedient for you that I go away for if I go I will send the Spirit, who shall teach you all things." "The Spirit had not yet been given because Jesus had not yet been glorified." John 7:37.

All the processes halted and waited on that event for it was the order of the Spirit in the plan of redemption. This is a second instance of the disregard of chronological order for, as stated in point of time, the group of the four comes first in the seals and trumpet programs which are the major series as we shall see. In those two it means quality and value. Here in the letters it is conventional.

This proper grouping of the different programs has a very informing result touching a doctrine current and irri- tant in our day.

LITERARY FORM.

These letters have a faultless literary form and are even poetic and artistic. They raise in every reader's heart the most sanguine expectations of realizing its great promises to "him that readeth" and to "him that overcometh." But it has never justified its appeal to "him that hath wisdom" and "understanding."

Having received the scroll from Him who sits upon the great white throne, Christ dictates the letters; the Spirit advocates them, saying, "Let him that hath an ear hear what the Spirit saith to the churches." John receives them and records them and carries them to the churches with his own salutations. It was not as separate scrolls they were sent, but united in one embracement and with the general sealed message concerning the whole world for all the time till the end, end of beastly reign.

The letters are united and chained together by the florid titles and insignia of the Christ's varying offices with each letter, and they close with the seven promises and warnings which exchange places as already noticed. Taking the church at Ephesus as example of the letter form we have:

1. The address "To the messenger of the church at Ephesus."
2. The Signature, "These things saith he that hath the seven stars."

3. Acknowledgment, "I know thy works and thy toil."
4. Instruction, "I have somewhat against thee because."
5. Repentance, "Repent therefore and do thy first works."
6. Warning, "Let him that hath an ear hear what the Spirit saith."
7. Promise, "To him that overcometh I will give."

Thus our own Christ, who hath the many diadems, spreads his radiant banner at the heads of these messages and the eternal Spirit advocates them in a monologue, one in authority, but two as the witnesses in the last will and testament, and were put to death and in sackcloth, silent till the seventh, the King's trumpet time shall come.

John says, "I am your brother and companion, and partaker with you in the tribulation and kingdom and patience of Jesus, was in the isle that is called Patmos for the word of God and the testimony of Jesus."

"I was in the Spirit on the Lord's day and I heard behind me a great voice as of a trumpet, saying what thou seest write in a book and send to the churches, and I turned to see the voice which spoke to me and, having turned, I saw the seven golden candlesticks, and in the midst of them one like to the Son of Man, clothed with a garment down to the foot and girdled about the breasts with a golden girdle. His head and his hair were white, white as wool, white as snow,

and his eyes were as a flame of fire, and his feet like unto burnished brass as if it had been refined in a furnace, and his voice was as the sound of many waters, and in his right hand he held his seven stars and out of his mouth proceeded a sharp two-edged sword, and his countenance was as the sun in its noonday strength and when I saw him I fell as a dead man at his feet. And he laid his right hand upon me and said, 'Fear not, I am the first and the last and the Living One, and I was dead and behold I am alive forever more, and have the keys of death and hades.' "

Christ explained the golden candlesticks to be the churches and the stars he explained to be his messengers, the same concerning whom He said, "My sheep hear my voice and I know them and they follow me and I will give unto them eternal life and they shall never perish and no one shall snatch them out of my hand." Ch. 10:25. In His hand as He "walks amid the golden candlesticks."

If these messengers had been men on earth, what were they about to be allowing Balaamite and Nicolaitan and Jezebel, teachers, leading the churches astray? Had they no responsibility nor were in any way to blame for the condition of the churches? They pass without praise or blame or instruction or promise.

The group of three coming first in these letters makes Laodicea seem to be the seventh and last, though the letters are not numbered. But the letter to Laodicea is not the

proper seventh nor last, but is the fourth and the end of its group. The fourth in all the groups is as Laodicea. In the seals it is a dead horse from hades, and in the trumpets it is a dead canopy, the sun, moon and stars all gone out, and in the two programs that follow beginning Ch. 14, the fourth in one group is a sea of blood from the winepress, and in the other it is the end and last of all judgments, the plague of hail. On the other hand, when the third of its group is also the seventh, as in the seals and trumpets, it is the victory of Heaven against the world of evil so that the grouping has the implication of fortelling the end. On one side victory and glory, on the other defeat and shame.

VALUE OF THIS DIVISION.

Nearly all the recent books on the Revelation follow the conjecture of a writer who taught that the conditions of the seven churches in Asia Minor were prophetic of "the seven ages" arrangement, and that the church at Laodicea, being the last and seventh, it would follow that the Kingdom of Heaven would be directly preceded by a Laodicean condition of the church and the world.

But as the Laodicean is neither the proper seventh nor the last, being only the last of its own group of four, and these groups being in reversed order, it follows that if the groups which govern were in their chronological relations, Ephesus would be the seventh and the last of its group of

the three. That church had seven words of approval, as against the church at Laodicea, which has six words of reproof and shame, and this better comports with the words of wisdom quoted from Christ's mouth in the gospel in which he speaks of his program as "First the blade, then the ear and then the full corn in the ear." This comports with our experience and common sense and the conjecture that has spoiled so many books, has reversed that order of the Spirit which a true and discerning exposition must now set forth.

Besides these facts in the structure that so guards a true rendering, the churches were addressed concerning the things "thou seest," the "things which shall shortly" or "quickly come to pass," and as Christ told the order that leads to the Kingdom of Heaven in the most open manner, his right foot upon the sea and his left upon the earth, and his right hand raised to Heaven, with the solemn oath. No cryptic signs can be allowed against that act nor can we have any respect for the authority of a book that has two or three ways of reckoning the times of the "Hereafter." Ch. 1:19, 4:1, 9:12.

These three "hereafters" express all the chronology to be found in the book.

The notion that these churches were designed to prognosticate any so-called "seven periods" of oncoming conditions till the end is the merest fancy; so is everything that is

meant to rest on the seven as a mathematical measure instead of the sign and symbol which it primarily is in every case calling, not for arithmetic, but rather for the higher range of algebra in symbols well guarded.

The president of one of the greatest universities has asked, "Why be so painstaking in the constructive elements of this book?" It is to disprove and overthrow the common and illiterate notion that it is a negligible sort of ecstasy, and to vindicate the dignity of its claims and goodness of the wisdom of its selectness and its appeals to "Him that hath wisdom and understanding."

The wide distinction of the two books and the meaning of the grouping of the programs into the two orders of four and three wait a full confirmation in the four programs to follow. There is no spot on earth where one can view all the Heavenly constellations at one time.

Was there no reproof or instruction for these angels, the apostles, to the churches, such as John received? But they were out of commission, having finished their work translated and glorified and held as stars in the right hand of the Master as he walks in the midst of the golden candlesticks, and John the old man, "the elder," was now entrusted with the final select ministry as the recording angel and the angel to the churches. Rev. 22:16.

The only actual teachers and directors noticed in the

letters are the Balaamite, Nicolaitan and Jezebel class, showing how rapidly the cause was sinking into the slew of the heathen sin.

As already stated John, still surviving, and the disappointment over that coming of the Lord in the clouds of Heaven, so earnestly looked for in the times of Paul, attention was turned toward John. And now more than ever, that he had been banished, and it was no wonder that the rumor spread abroad among the anxious brethren of that saying which Christ himself made in regard to his coming, "What is that to thee if he tarries till I come," and gives point to the one and only one quotation which John makes, "Behold he cometh in the clouds of Heaven," and so indeed did he appear to John to bestow that scroll which every eye in Heaven and on the earth witnessed when the Lamb, "the lion of the tribe of Judah," took it from the hand of the Father Almighty. It was great news and spread fast that Christ had indeed appeared again in every respect as authoritatively as He had appeared to Paul to constitute him an apostle and the strain which followed through the fathers was so strongly of this character that John rather than Peter, might have been said to have had a succession, spiritual, free and creative. So do the words imply, "I, Jesus, have sent my angel to testify these things to you in the churches," both to testify and to write in a book.

Christ had broken with the world horizontally but his

churches had broken off vertically and had carried every strata from sun-kissed, fertile soil, down to brimstone and reptilian bottom; from John, the saint and martyr, to Balaam to Jezebel and satan.

Christ separated the wheat from the chaff, the sheep from the goats, the gold from the dross, but this strain had left the churches, nor yet has seemed to return, and we face the question, since the church follows the government and the school and the mart, whether it is possible to have a truly christian church in a heathen or neutral state or other than in a christian environment a commonwealth, the Kingdom of God? It is not unbelief in Christ that now asks, "Is the Christian church still Christian?"

THE SCROLL.

The writing on the outside of the scroll, which John and all the realms of God beheld, passed all the way around the scroll and that would bring the two ends together, as already stated, and that accounts for the fact that the first three chapters belong with the last two chapters in the book, which make it intelligible to the readers now as they were intended to be then. It is from these first three and the last two chapters that one ever hears a sermon from the Revelation of Jesus Christ, and then under duress by dint of its being joined with the great mysterious interior which has so bewildered us hitherto. It is the plain language on this outside of the scroll that tempts the preacher to find the blessing, which is the only book to promise to "him that reads or hears its words of prophecy," to him that overcomes. It is here we find the greatest wealth of promises. Here the tree of life, here the water of life and its manna, the river of life and the gold tried in the fire, and the "new name written on a white stone," and the "city of God," and its precious foundation stones. The promises are to the individuals and to those faithful where there was no church, as at Sardis, where the church was dead.

THE REVELATION OF JESUS CHRIST.

CHAPTER I.

1. The Revelation of Jesus Christ, which God gave him to show unto his servants, *even* the things which must shortly come to pass: and he sent and signified *it* by his angel unto his servant John;

2. Who bare witness of the word of God, and of the testimony of Jesus Christ, *even* of all things that he saw.

3. Blessed is he that readeth, and they that hear the words of the prophecy, and keep the things that are written therein: for the time is at hand.

4. John to the seven churches that are in Asia: Grace to you and peace, from him who is and who was and who is to come; and from the seven Spirits that are before his throne.

5. And from Jesus Christ, *who* is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. Unto him that loveth us, and loosed us from our sins by his blood.

6. And he made us *to be* a kingdom, *to be* priests unto his God and Father; to him *be* the glory and the dominion for ever and ever. Amen.

7. Behold, he cometh with the clouds; and every eye shall see him, and they that pierced him; and all the tribes of the earth shall mourn over him. Even so, Amen.

8. I am the Alpha and the Omega, saith the Lord God, who is and who was and who is to come, the Almighty.

John's Experience

9. I, John, your brother and partaker with you in the tribulation and kingdom and patience *which are* in Jesus, was in the isle that is called Patmos, for the word of God and the testimony of Jesus.

10. I was in the Spirit on the Lord's day, and I heard behind me a great voice, as of a trumpet.

11. Saying, What thou seest, write in a book and send *it* to the seven churches: unto Ephesus, and unto Smyrna, and unto Pergamum, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks;

Christ's Official Insignia

13. And in the midst of the candlesticks one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle.

14. And his head and his hair were white as white wool, *white* as snow; and his eyes were as a flame of fire;

15. And his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters.

16. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last,

18. And the Living one; and I was dead, and behold, I am alive for evermore, and I have the keys of death and of Hades.

19. Write therefore the things which thou sawest, and the things which are, and the things which shall come to pass hereafter;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks are seven churches.

CHAPTER II.

*Open Letters to the Churches, Ephesus, Smyrna, Pergamos.**First Group, the Spirit Pronounces the Promise*

1. To the angel of the church in Ephesus write:

These things saith he that holdeth the seven stars in his right hand, he that walketh in the midst of the seven golden candlesticks:

2. I know thy works, and thy toil and patience, and that thou canst not bear evil men, and didst try them that call themselves apostles, and they are not, and didst find them false;

3. And thou hast patience and didst bear for my name's sake, and hast not grown weary.

4. But I have *this* against thee, that thou didst leave thy first love.

5. Remember therefore whence thou art fallen, and repent and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent.

6. But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give to eat of the tree of life, which is in the Paradise of God.

8. And to the angel of the church in Smyrna write:

These things saith the first and the last, who was dead, and lived *again*:

9. I know thy tribulation, and thy poverty (but thou art rich), and the blasphemy of them that say they are Jews, and they are not, but are a synagogue of Satan.

10. Fear not the things which thou art about to suffer: behold, the devil is about to cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee the crown of life.

11. He that hath an ear, let him hear what the Spirit saith to the churches. He that overcometh shall not be hurt of the second death.

12. And to the angel of the church in Pergamum write:

These things saith he that hath the sharp two-edged sword:

13. I know where thou dwellest, *even* where Satan's throne is; and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas my witness, my faithful one, who was killed among you, where Satan dwelleth.

14. But I have a few things against thee, because thou hast there some that hold the teaching of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication.

15. So hast thou also some that hold the teaching of the Nicolaitans in like manner.

16. Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it.

*Letters to Second Group, Thyatira, Sardis, Philadelphia and
Laodicea—The Promises Were From Christ*

18. And to the angel of the church in Thyatira write:

These things saith the Son of God, who hath his eyes like a flame of fire, and his feet are like unto burnished brass:

19. I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first.

20. But I have *this* against thee, that thou sufferest the woman Jezebel, who calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed to idols.

21. And I gave her time that she should repent; and she willeth not to repent of her fornication.

22. Behold, I cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of her works.

23. And I will kill her children with death; and all the churches shall know that I am he that searcheth the reins and hearts: and I will give unto each one of you according to your works.

24. But to you I say, to the rest that are in Thyatira, as many as have not this teaching, who know not the deep things of Satan, as they are wont to say; I cast upon you none other burden.

25. Nevertheless that which ye have, hold fast till I come.

26. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over the nations:

27. And he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father:

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith to the churches.

CHAPTER III.

1. And to the angel of the church in Sardis write:

These things saith he that hath the seven Spirits of God, and the seven stars: I know thy works, that thou hast a name that thou livest, and thou art dead.

2. Be thou watchful, and establish the things that remain, which were ready to die: for I have found no works of thine perfected before my God.

3. Remember therefore how thou hast received and didst hear; and keep *it*, and repent. If therefore thou shalt not watch, I will come as a thief, and thou shalt not know what hour I will come upon thee.

4. But thou hast a few names in Sardis that did not defile their garments: and they shall walk with me in white; for they are worthy.

5. He that overcometh shall thus be arrayed in white garments; and I will in no wise blot his name out of the book of life, and I will confess his name before my Father, and before his angels.

6. He that hath an ear, let him hear what the Spirit saith to the churches.

7. And to the angel of the church in Philadelphia write:

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and none shall shut, and that shutteth and none openeth:

8. I know thy works (behold, I have set before thee a door opened, which none can shut), and thou hast a little power, and didst keep my word, and didst not deny my name.

9. Behold, I give of the synagogue of Satan, of them that say they are Jews, and they are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10. Because thou didst keep the word of my patience, I also will keep thee from the hour of trial, that *hour* which is to come upon the whole world, to try them that dwell upon the earth.

11. I come quickly: hold fast that which thou hast, that no one take thy crown.

12. He that overcometh, I will make him a pillar in the temple of my God, and he shall go out thence no more: and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which cometh down out of heaven from my God, and mine own new name.

13. He that hath an ear, let him hear what the Spirit saith to the churches.

14. And to the angel of the church in Laodicea write:

These things saith the Amen, the faithful and true witness, the beginning of the creation of God:

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So because thou art lukewarm, and neither hot nor cold, I will spew thee out of my mouth.

17. Because thou sayest, I am rich, and have gotten riches, and have need of nothing; and knowest not that thou art the wretched one and miserable and poor and blind and naked:

18. I counsel thee to buy of me gold refined by fire, that thou mayest become rich; and white garments, that thou mayest clothe thyself, and *that* the shame of thy nakedness be not made manifest; and eyesalve to anoint thine eyes, that thou mayest see.

19. As many as I love, I reprove and chasten: be zealous therefore, and repent.

20. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me.

21. He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne.

22. He that hath an ear, let him hear what the Spirit saith to the churches.

THE GREAT SEALED MESSAGE.

The high and artistic order we found in the message to the churches creates in every reader the expectation that the rest of the book will prove as orderly an array of teaching. It does indeed, only the order is not that of our books nor of the schools, but of the Spirit uniting spiritual things with things spiritual.

As we have the book, and turning over the leaves as our books require us to do, we come upon Chapter Four, after leaving the letters, and we come to a dead halt. There is no action. The scene presented is static and we go to guessing at the meaning of the symbols which we would not have to do if we would read that chapter in its proper place. It is a scene of the last state of the prophecy, and trying to read it destroys that hope and confidence wherewith we began to read those glowing words to the churches*

CHAPTER IV.

The Last State, a Scene of the End of the Things Hereafter

1. After these things I saw, and behold, a door opened in heaven, and the first voice that I heard, *a voice* as of a trumpet speaking with me, one saying, Come up hither, and I will show thee the things which must come to pass hereafter.

2. Straightway I was in the Spirit: and behold, there was a throne set in heaven, and one sitting upon the throne;

3. And he that sat *was* to look upon like a jasper stone and a sardius; and *there was* a rainbow round about the throne, like an emerald to look upon.

4. And round about the throne *were* four and twenty thrones: and upon the thrones *I saw* four and twenty elders sitting, arrayed in white garments; and on their heads crowns of gold.

5. And out of the throne proceed lightnings and voices and thunders. And *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God;

6. And before the throne, as it were a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, four living creatures full of eyes before and behind.

7. And the first creature *was* like a lion, and the second creature like a calf, and the third creature had a face as of a man, and the fourth creature *was* like a flying eagle.

8. And the four living creatures, having each one of them six wings, are full of eyes round about and within: and they have no rest day and night, saying,

Holy, holy, holy, *is* the Lord God, the Almighty, who was
and who is and who is to come.

9. And when the living creatures shall give glory and honor and thanks to him that sitteth on the throne, to him that liveth for ever and ever,

10. The four and twenty elders shall fall down before him that sitteth on the throne, and shall worship him that liveth for ever and ever, and shall cast their crowns before the throne, saying,

11. Worthy art thou, our Lord and our God, to receive the glory and the honor and the power: for thou didst create all things, and because of thy will they were, and were created.

The result is a bewilderment which tends to reconcile us to the notion that the book was a mere ecstasy of an exile and may be compared to the heathen Sibylline oracles, as some scholars are now teaching, and that it has little or none of the authority we accredit to the vision of Paul, out of which was sprung that ministry which has so overshadowed our Protestant world. "Come up hither and I will show you the hereafter."

It is necessary to show the plan or form of the interior of the scroll to enable the reader to follow with an understanding mind. Here is a larger mold for our thought.

There are four leading programs in the interior, all in the sign of *Seven*, although they have eleven or more actual parts and they are to be read more as drama than literature, or like a moving picture show with words interspersed here and there that help to explain. We shall give no attention to the numerals as arithmetic, but more as the higher range, and not as seeing through a microscope as dissecting the words, but as through a telescope, not calling upon Daniel or Paul or other prophets but confining an open and honest heart and the flower of the mind to the Holy Spirit's own order, past, present and hereafter.

The interior, or sealed writing, has four major programs, each with its proper preface or stage setting, as a drama, and conclusion which marks the end of the time. The seal breaking belongs to Christ alone, and the trumpeting be-

longs to the apostles alone, except the last, which is Christ's own. Later, in Chs. 14, 15, 16, we have Christ and his apostles again acting as to the regeneration to be explained in their place.

The seals and trumpets are divided into groups of four and three, the four pertaining to their ministry together with Christ on earth, and the group three refers to the new ministry under and with the Spirit, which began on the day of Pentecost. The grouping of the letters and the two programs just mentioned, Chs. 14, 15, 16, is only formal or conventional to preserve the structure, like the constant repetition of "tribes, tongues, peoples and nations," is to keep the sign of four in place and to avoid confusion and give assurance.

A diagram may assist to show the difference in the groups so necessary to understand.

PREFACES	THE SEALS				THE ASCENSION	5	6	SUPPLEMENTS	7	
	1	2	3	4		S	S		S	
	S	S	S	S						
	THE TRUMPETS									
	1	2	3	4		5	6		7	
	T	T	T	T		T	T		T	
	EVANGELS									
	1	2	3			4	5		6	7
	E	E	E			E	E		E	E
	AVENGERS									
	1	2	3		4	5	6	7		
	A	A	A		A	A	A	A		
	THE LETTERS									
	1	2	3		4	5	6	7		
	L	L	L		L	L	L	L		

“Let him that hath wisdom, him that hath understanding and him that hath an ear hear.”

TAKING THE SEALED BOOK. CH. V TO VIII:2.

It is easier to understand the Revelation to begin reading at the Ch. 5. The scene here is perfectly open to all observers and it represents that all in Heaven and earth and the underworld heard the call for someone who should be able to take the scroll from the right hand of the Almighty and to break its seals. Every one saw Him and heard the call.

No one having answered to the call, John says, "I wept much." But one of the elders spoke to him and said, "Do not weep. Behold the lion that is of the tribe of Judah, the seed of David! He hath overcome to open the book and the seven seals of it."

If the reader has begun to read from the first chapter and had his hopes thwarted in reading the Ch. 4, he here begins to recover and expects the disclosure of secrets as the scroll, being sealed, would seem to promise.

What he sees is the ushering in upon the earth of a white horse and he is in no way informed by it. He has passed by the greatest lesson in the book already, which was enacted openly. It is the one supreme lesson. It is the lesson of the relation of Christ to the Almighty, that he alone of all in Heaven or on the earth or in the underworld could take the book, and that His power and ability and worthiness was because He had "washed us in His blood

and had made us kings and priests unto God and His Father."

THE WHITE HORSE.

The white horse is a part of the group lesson. Alone and of itself, it stands for nothing, but in opposition to the other three horses that oppose Him, the group presents a broad frontage of Christ's venture on earth and his encounter with the powers that arise from the pit of the abyss.

The horse is white, an appropriated symbol, and one that is explained, Ch. 19:8, "The white linen is the righteousness of saints." To the souls under the altar who cry to him, "white linen," is awarded, and the army that follows him from the battle of Armageddon rides upon white horses following his own, as they go to the marriage of the Lamb, and "the great supper of God," where the bride appears "arrayed in fine linen, bright and pure." His own head and his hair are white as snow, white as wool, "and here, wearing the crown of gold and going forth on the earth," conquering and to conquer with a bow that selects one here and there. Prince of Peace and to dispel all doubt of the intent of this bright equestrian, He is followed by the red horseman, wielding a great red sword to take peace from the earth, which the Prince came to offer. The white rider came "conquering and to conquer," instructive, purposeful, predictive, infinitive.

Could any one but Christ lead on a white horse? It was from the great white throne he proceeded and his enemies came up out of the pit of the abyss called hades, led by Death, and followed by the dragonades, who come up to destroy, and the gathered saints are a white sea before the great throne.

The white horse let go on the earth came from God. He had just been presented to us as the one elect of God and who, but he, could lead in the conquering conflict of the world? Who else at that time was claiming worship from his servants, or to whom the souls of martyrs would cry?

The four, who are called beasts, and also "the living ones" that usher in these four horses upon the earth, are a unit and show no difference, for their office is one and they partake of both natures, human and beast. Their forms are the forms of beasts but they are seen at the last about the throne of God with the elders and the sea of white saints, giving honor to God.

We shall be getting better acquainted with them as we proceed. Wait.

The other three horses and riders are a subordinate unit. They follow Christ, the first one to "take away the peace" which the Prince of Peace brought to the world. He rides the blood-red sign, the color given the great red dragon, the devil, and from hades came to make war. War that calls

for the black horse rider, a night merchant with scales to weigh in scant allowance what the people may eat after the war destroyers have destroyed and starved them, and then follows the pale horse and his rider "Death." Let there be no revolt against Christ being at the head of all principedoms and powers. For making this claim he was killed.

THE SECOND LESSON.

The second lesson of the vision is Christ's relation to the world powers, following the first lesson of his relations to the Father as Creator.

These four horses do not represent four successive governments nor point to any succession of time, but only oppose the claims which Christ exhibits to point out his opposition to the reigning emperors and to show the nature and origin of the world order of brutal selfishness in general, at that moment an acute agony by the edict of Domitian, Roman emperor.

Can it be possible that so great havoc has been made in this second lesson by our slogan of, "Separation of church and state?" Has it resulted in divorcing Christ from civil and commercial righteousness? When Christ stood in the presence of the Roman court and was asked whether he were a king He said, "I am, and to that end I was born." Do we resent the notion that Christ is a world power? May it not be that in this we may find the real cause of the re-

cent collapse in the land that gave birth to our Pauline form of Christianity? Was Nebuchadnezzar the head of gold under the older times? When we pray for the Kingdom of God to come do we expect it to be a Christian state or that two totally different civilizations can live in the same house?

The four horses present a single lesson and that lesson is that Christ assumes the leadership of the nations, "The government shall rest upon his shoulders." All human government is of one quality and the red horse and black horse and pale horse belong to all the works of men, and as the white horse proceeds from God so do the enemies of Christ proceed from the abyss, and the last horseman has the world sign of four, four ways of killing as the black horseman has four articles for sale. In other words, "Tribes, tongues, peoples and nations," the whole Roman world and Romanish idolatry.

The befogging interpretations which have been put forth on these four horses have produced a cynical and contemptuous attitude of mind toward the great vision. The visions of Nebuchadnezzar and Daniel were one, that of Peter and Cornelius one, that of Paul and Ananias one, and the lesson of the horses is one, but it is not finished. It will be taken up under new conditions.

SECOND GROUP.

We read, "And when he opened the fifth seal I saw under the altar the souls of them that had been slain for the word of God, and for the testimony of Jesus which they held."

With this beginning of the second group we find the spiritual world opening against the earth world of brutality and hades of the fourth seal, whence it came.

Here is bold opposition. Here is the antithesis of the two groups.

The lesson is Christ's relations to his followers. He has conquered and they call to Him.

It is not much like the order of books we make but of the Spirit. That was announced by Christ himself on the greatest occasion of his ministry on earth.

In the last day, that great day of the feast, Jesus stood and cried, saying: "If any man thirst let him come unto me and drink. He that believeth on me as the scripture has said, out of his belly shall flow rivers of living water. But this spoke He of the Spirit which they that believed on Him should receive, for the Spirit was not yet given because Jesus was not yet glorified." John 7:37.

Here is delay and ominous suspense. It is not necessary to tell any New Testament reader the painstaking in John's gospel to show the importance of the ascension and glorifica-

tion of Christ. "I tell you the truth, it is expedient for you that I go away for if I go not away the comforter will not come unto you, but if I depart I will send him unto you, and when He has come he will reprove the world in respect to righteousness and judgment. Of sin because they believe not on me and of righteousness because I go to my Father and you see me no more."

Here is the order raised above all other kinds of order contrived by man. The fifth seal expresses an appeal to Christ from the martyrs who bore testimony to the truth of the resurrection. Their boldness before the rulers was a power that could not be resisted. But as Christ had the power to rise from the dead He was above all rulers. He had sent the Spirit to rebuke the world. His followers had followed in the way he led. They now seek Him to vindicate their preaching as by his resurrection he had proven himself able to do.

They are told to wait a while and white garments were given to them.

"Blessed are the dead who die in the Lord henceforth," so came the voice from Heaven saying: "Amen saith the Spirit, that they may rest from their labors and their works do follow them."

This carries us to the hither side of the resurrection and to the times of persecution and martyrdom following the ascension.

The "henceforth" points to the new era begun by the victory over the grave. The souls are to wait.

In our time, we are now after Pentecost. Christ may now be invoked, "Hitherto you have asked nothing in My name."

Three seals reply to the four out of Heaven and from the judgment seat.

THE SIXTH SEAL.

We are prone to think of these seals in terms of our own times.

It is certain that the sixth seal fulfills the promise of the fifth, for the retribution upon the rich men and captains and merchants of the world order shows they are vanquished. It is clear, therefore, that here is the justification of the righteousness of the claims of Christ and the vindication of "the faith and patience of the saints." It follows that they who live now are in the times of the sixth seal and are living followers of Christ, and those who have died in the Lord are included with those who from the first chose to "obey God rather than men."

The scene of the sixth seal is patterned upon the crucifixion of Christ when the disciples ran away and left him alone, except that one disciple whom Jesus loved, and upon whose breast he had reclined at the last supper, and who was

reserved to express in writing the last message from an apostle.

This sixth seal, being in the terms and forms of a counter crucifixion, shows the tables are turned. The guilty who have spurned the claims of Christ now find no place to hide and, heaven be praised, that the new cry for a Christian democracy that has gone out to all the world from our own best loved country seems now to have opened wider the door to the coming reign of that righteousness which our nation seems in some instances to have manifested toward "the world that lieth in darkness."

The lesson of the sixth seal is so apparent that no interpreter seems to have missed it. It is, therefore, predictive in part as it is not yet fulfilled. This is "the faith and patience of the saints" here and now as it was then of all who serve the Lord in holiness of heart.

The cry of these doomed rejectors of Christ is a call upon the mountains and rocks to fall upon them and to the caves in the earth to hide them from the face of God and "from the wrath of the Lamb." But all the hiding places have fled from the hiders and the rocks and hills have no place.

If a Christian democracy shall again require the blood of martyrs as at the first, are we ready for the trial?

THE SEVENTH SEAL.

Six days of labor then the Sabbath. Silence in Heaven. The work is done.

Six days in world creation and six days labor in the spiritual creation.

This new labor fell upon the only one in Heaven or on earth or the underworld, the only one who was able to take the scroll from the right hand of Him who sits upon the Great White Throne.

The six days labor make us kings and priests unto God, white and shining before his throne.

This is the day when the merchants are ashamed to die rich and the monarchs and autocrats are hunting for shelter and hiding places and we want to see to it there are no longer such places for the mountains shall be brought down and the valleys leveled when the gospel is fully unleashed.

In these seals, openings, no mention is made of the apostles and the Spirit is alluded to as having ascended with Christ and in that part that lies between the sixth and seventh seals we must now take in hand.

All expansions waited upon the supreme acts of Christ, His resurrection, His ascension and the baptism of the Spirit to fill the hearts with divine fervor, those who were to speak and to show the sign in the tongues of fire that sat upon their heads to signify that oral ministry that began upon

the day of Pentecost and was followed by the churches, which were to open a highway for "the Kingdom of God and Prince of the Kings of the Earth."

THE SUPPLEMENT TO THE SEALS PROGRAM.

There lies between the sixth and the seventh of the seals a part which has given the greatest trouble to the interpreters of the book. They have called it by such names as "episode," "hiatus," "interregnum," "parenthesis," and others. It is in fact a subordinate program within the program. It is a supplement and review. It goes back in point of time and takes up the story of Christ's historical relations to the world powers where it left off the red horse with red rider bearing the great sword to take "peace from the earth." A new situation came when Christ had been "glorified," and returned in the power of the eternal Spirit and brought down the rulers to beg to be let alone.

THE METHOD.

It seems this is the place to speak of the method where, if anywhere, the reader might complain of complexity, for here again is one of the places where so many readers have given up hope. It has been a wonder that since Paul was at such pains to give us a list of the gifts of the Spirit for all other purposes, that he did not name that gift of the

Spirit which was to write Holy Scripture, seeing as we do now that since we have taken all these New Testament writings as directly inspired and intended to be gathered and put together and to become our chart and compass in all things in these wild ages of storm and stress, that to us the most important of all the Spirit's gifts there should be one that fitted the possessor of it to write perfect scripture and to save Paul himself the necessity of saying that he was writing some things upon his personal initiative as advice. But no such gift was mentioned.

The Revelation is indeed new to us. It is strange and at first is as bewildering as the old family clock is to the little child that is compelled to heed its voice. There it stands in the corner of the livingroom. Its pendulum swings in an old track all its own across its prison box, saying "tick tock," day and night. Inside there are wheels of different sizes and turning in different directions, opposing each other, and upon the face are three hands of different sizes, one of them passing all the way around the dead face of the disk once every hour, and another follows that passes one twelfth of the circuit in the same time, and another, a second little vigil, that passes around its own disk seven hundred and twenty times every day, and no complaint is made of complexity. The three hands, though differently timed, come to an agreement at twelve and they all point up to the noon sign and at that moment there comes

a voice from within which calls out in twelve strokes, and the whistles blow, and the bells ring, and the school lets out, and court adjourns, and so the little ingenious device, seemingly so complex, does for man a very useful service. All its construction is designed to keep in harmony with the order that we find in the heavens of matter. How then shall we complain if the Spirit of God should speak as He will? Who shall say this is a hard way and we cannot follow? A great scholar said, "I cannot understand the Revelations." "It may be you are not called upon Doctor," was the reply, "for it calls upon him that hath wisdom," to "him that hath understanding," and to "him that hath an ear to hear," and if one is sure one does not belong to either of these classes he may be excused.

The first thing to consider in this supplement is the same opposition of parts we found between the white horse that came from Heaven to lead on earth and the hostile signs against Him: Herod and Pontius Pilate and the children of Israel, Romanized and forsaking the way of their fathers, "gathered together against the Lord and against his anointed."

John says, "After this I saw four angels standing on the four corners of the earth." "After this" means only that he saw this later, not that it occurred later, as we shall see in repeated instances where no attempt is made to follow chronological order.

Now, over against these "four angels," as they are called, standing on the earth, there appears another scene. "And I saw another angel ascending"—ascending from the earth. This one ascends in the East or sun-rising. That is the Morning star, as He calls himself, "I am the bright morning star." Ch. 22:16. The four agents who stand on the four quarters of the earth are claimants, squatters, reds, holding down the earth and are preventing the winds from blowing.

That is the old chief business of tyrants and autocrats to prevent free discussion, to repress all free spirits, to keep down agitation, standpatters, while the opposing angel who ascends from earth to Heaven bears "the Seal of the living God," as we learn a moment later, to "seal the servants of God," and these servants are of the twelve tribes of Israel, so expressly stated, and after them the total sainthood of all saintly souls redeemed by the blood of the Lamb. How perfectly impossible it is to suppose there could be any other spirit than that Holy one called "the Seven Spirits of God" here declared to be "the seal of the living God!"

Who but Christ himself ever did or ever could ascend, bearing the Spirit? Whoever else was raised up by that Spirit? Who but He promised to confer that spirit that is to seal believers to Himself and the Father by His power? Then undoubtedly it was the ascension of Christ that John

saw calling Him "another angel" time and again as we shall see.

Who then were these four that remained on the earth to hold it down to repress the purifying winds from blowing?

They are the representatives of the lost and sinful world, the four that we find bound in the great river Euphratese, the four "beasts" as we have it in the common translation and ought to be translated by another word for we are accustomed to think of "angels" as all belonging to Heaven, though all the angels in the Revelation are human beings, either present or absent from this world. There is no separate order of celestials come to view in the drama.

It remains to notice that in the act of the ascending messenger, He commands the four that they "hurt not the earth nor its flora nor its seas." These belong to God. Here comes in the use of the new sign of the *three*. The last three of all the programs refer to the reign of the Spirit, which began on the day of the Pentecost, and here the things of God are set in the sign of three. It is here that the ascending Messenger is able to command the four by a restraining order and they obey Him for He proceeds at once to "seal the servants of God," first those of Israel and then out of every nation till the innumerable multitudes of the bloodwashed stand before the throne looking like a sea of glass, glistening in their halo of glory and in white array.

What more graphic picture could be drawn than this of the ascension of Christ and the world powers claiming the earth, begging at the feet of the apostles to be let alone from the torment of the testimony of the resurrection and ascension borne in upon His enemy with signs and wonders under the seal and power of the Spirit of Almighty God?

If there were any room for a remaining doubt of the true identification of the purpose of the scene now before us, we only need to wait till we have come to the trumpets to find the same lesson in the ascension and in its normal place. First in the letters to the churches we noticed an exchange of Christ and the Spirit in reference to the warnings and the promises and beyond the seals and trumpets we shall see the pivotal place which the ascension and glorification of Christ hold in all the five programs.

The Pentecost that follows the ascension, in this seals program, comes out into the open literalism and names the tribes of Israel and that out of them first is called and sealed and the gentiles follow till the full scene of all the saved is presented to John, and he is asked, "Who are all these in righteous array about the throne?" and not being able to answer he is told who they are.

There are no other four angels found in the Revelation than these symbols or effigies of "the peoples, tribes, tongues and nations," as they were in apostacy from God, from the time they went out of Eden and settled along the river that

divided into four heads after the river of God, as it divided outside the garden of the Lord, until the day in which they rejected the love of God in the person of His Son, and which continue until this day to reject his offer of mercy. Here we have found the beginning place of His sign in the four.

In the sixth seal we had passed to the end of the six days' labor of the program of Christ's appearance among men as their rightful ruler in His six great labors of new spiritual creation and here follows His Sabbath.

THE SEVENTH SEAL.

The seventh seal is static. All is still. It is the Sabbath. His rest who had labored and had given birth to a new world wherein righteousness shall rule, once His people awake to see as they are seen. Once they shall hear and sound out the seventh trumpet, Christ's own and God's.

Nothing is done. Nothing follows. It is the end of the program, end of the time.

Christ's relations to the Father is the first lesson and beginning. He alone of all in the universe of God could take the Revelation from the right hand of the Father. He alone could be sent upon the white horse among the world powers as head of all things on earth as in Heaven—showing His claim to be the appointed ruler of God over the nations of the earth. The third lesson is His relations to

the souls of the martyrs who cry to him for vindication and are answered. The fourth lesson is His answer when the sixth seal is broken and the princes and kings and mighty men flee from the presence of God and the wrath of the Lamb and seek to hide in the caves of the mountains and the islands of the sea, after God has removed all the hiding places from the hiders. The review lessons take up the new stand which Christ makes from the throne of His Father by the Spirit that bore him away in which He is able to command the rulers who slew him and to rescue from them and defend the souls who confessed His authority.

The Last Lesson of the Seals is the day of Pentecost and the conversion of Jews out of all the twelve tribes of Israel, and then after them that John is permitted to see the entire company of saints redeemed from all the nations of the earth and to be told in plain words who they were and that the Lamb shall lead them to the fountains of living waters and that "God shall wipe away all tears from their eyes." Our feet seem on historic grounds. Wait.

What does it mean that we should have such a program showing the Father upon His throne, and the Christ and the Spirit and the sealed multitude, all the churches, and not a reference to the apostles except John, who only hears the numbering of Israel and sees the redeemed but does not understand and must be told. What shall we look for next?

CHAPTER V.

*The Opening Scene, Second Program, the Sealed Scroll
Taken*

1. And I saw in the right hand of him that sat on the throne a book written within and on the back, close sealed with seven seals.

2. And I saw a strong angel proclaiming with a great voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no one in the heaven, or on the earth, or under the earth, was able to open the book, or to look thereon.

4. And I wept much, because no one was found worthy to open the book, or to look thereon:

5. And one of the elders saith unto me, Weep not; behold, the Lion that is of the tribe of Judah, the Root of David, hath overcome to open the book and the seven seals thereof.

6. And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth into all the earth.

7. And he came, and he taketh *it* out of the right hand of him that sat on the throne.

8. And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints.

The Great Ovation

9. And they sing a new song, saying:
Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood *men* of every tribe, and tongue, and people, and nation.

10. And madest them *to be* unto our God a kingdom and priests; and they reign upon the earth.

11. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a great voice,
Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory, and blessing.

13. And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying,

Unto him that sitteth on the throne, and unto the Lamb,
be the blessing, and the honor, and the glory, and the dominion, for ever and ever.

14. And the four living creatures said, Amen. And the elders fell down and worshipped.

CHAPTER VI.

The Group of Four Seals, Christ Head of World Powers in White

1. And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying as with a voice of thunder, Come.

2. And I saw, and behold, a white horse, and he that sat thereon had a bow; and there was given unto him a crown: and he came forth conquering, and to conquer.

3. And when he opened the second seal, I heard the second living creature saying, Come.

4. And another *horse* came forth, a red horse: and to him that sat thereon it was given to take peace from the earth, and that they should slay one another: and there was given unto him a great sword.

5. And when he opened the third seal, I heard the third living creature saying, Come. And I saw, and behold, a black horse; and he that sat thereon had a balance in his hand.

6. And I heard as it were a voice in the midst of the four living creatures saying, A measure of wheat for a shilling, and three measures of barley for a shilling and the oil and the wine hurt thou not.

Second Group. Three Seals Opened

7. And when he opened the fourth seal, I heard the voice of the fourth living creature saying, Come.

8. And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death, and by the wild beasts of the earth.

9. And when he opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held:

10. And they cried with a great voice, saying, How long, O Master, the holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11. And there was given then to each one a white robe; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, who should be killed even as they were, should have fulfilled *their course*.

12. And I saw when he opened the sixth seal, and there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood;

13. And the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs when she is shaken of a great wind.

14. And the heaven was removed as a scroll when it is rolled up; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the princes, and the chief captains, and the rich and the strong, and every bondman and freeman, hid themselves in the caves and in the rocks of the mountains;

16. And they say to the mountains, and to the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of their wrath is come; and who is able to stand?

CHAPTER VII.

Supplemental Review of the Six Seals. The Ascension Against the World Powers Holding the Earth

1. After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree.

2. And I saw another angel ascend from the sunrising, having the seal of the living God: and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea,

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.

The Pentecostal Beginning

4. And I heard the number of them that were sealed, a hundred and forty and four thousand, sealed out of every tribe of the children of Israel:

- 5. Of the tribe of Judah *were* sealed twelve thousand;
Of the tribe of Reuben twelve thousand;
Of the tribe of Gad twelve thousand;

6. Of the tribe of Asher twelve thousand;
Of the tribe of Naphtali twelve thousand;
Of the tribe of Manasseh twelve thousand;
7. Of the tribe of Simeon twelve thousand;
Of the tribe of Levi twelve thousand;
Of the tribe of Issachar twelve thousand;
8. Of the tribe of Zebulun twelve thousand;
Of the tribe of Joseph twelve thousand;
Of the tribe of Benjamin *were* sealed twelve thousand.

9. After these things I saw, and behold, a great multitude, which no man could number, out of every nation and of *all* tribes and peoples and tongues, standing before the throne and before the Lamb, arrayed in white robes, and palms in their hands;

10. And they cry with a great voice, saying,
Salvation unto our God who sitteth on the throne, and unto the Lamb.

11. And all the angels were standing round about the throne, and *about* the elders and the four living creatures; and they fell before the throne on their faces, and worshipped God,

12. Saying,
Amen: Blessing, and glory, and wisdom, and thanksgiving,
and honor, and power, and might, *be* unto our God for ever
and ever. Amen.

13. And one of the elders answered, saying unto me, These that are arrayed in the white robes, who are they, and whence came they?

14. And I say unto him My lord, thou knowest. And he said to me, These are they that come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God; and they serve him day and night in his temple; and he that sitteth on the throne shall spread his tabernacle over them.

16. They shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat:

17. For the Lamb that is in the midst of the throne shall be their shepherd, and shall guide them unto fountains of waters of life: and God shall wipe away every tear from their eyes.

CHAPTER VIII.

Seventh Seal. The Sabbatic Rest from His Six Days of Labor

1. And when he opened the seventh seal, there followed a silence in heaven about the space of half an hour.

THE TRUMPETERS—Ch. 8:2; Ch. 11:15.

Many interpreters of the Revelation have held that His trumpet angels in some manner or other come out of the seals.

Let us make certain of a good guess and show in what manner they come out, for thereby is the structure held together.

The gospel was oral from the preaching of the Baptist in the wilderness to the death of Paul, who enjoined that the gospel be committed to faithful men who should pass it on down by tradition.

Our written gospels do not carry us as far as the Pentecost, where the ministry began with a gospel of fact, nor do we get an account of that day from an apostle direct, but from Luke, as we find it in the Acts of Apostles.

The powers of Heaven were unleashed upon them on that great day of the Lord. It was called "the beginning."

All the seals of the scroll having now been broken, we look to see the scroll given directly and at once to John without delay. Considering that John wept much with anxiety, that no one in Heaven or earth could be found, as he supposed, who was able to take the scroll and loose its seals, and that the whole onlooking sentient worlds broke out in acclamations of joy at the sight of its being taken, we should certainly look for its immediate bestowal upon John,

as we find it did occur in the Ch. X. No greater urgency could be imagined.

But we are frustrated by the breaking off of the story about the scroll to meet with a shocking break and a delay in the delivery of it to John by a new intervening program being thrust upon our attention.

This new program is begun by the "standing before God" of the seven messengers, who are seen static and waiting for trumpets, and we must turn at once to Ch. X to find Christ and John and the scroll coming together again. Here we find John himself acting all his parts among these angels, as one of them. Now what is John doing among these angels? Christ said he sent the letters to the churches by His "angel," that was John. Ch. 22:16.

It is after the sixth angel's trumpet has sounded we find John, which trumpet stands apart from the others in several particulars, and differs from the other trumpeters as the apostle Paul differed from the other apostles. To find John in this particular place, performing all his offices, and that he had to wait for the sixth trumpet, begins to show the highly organized character of the vision and to put to shame the wild notion that this vision was an ecstasy of a fevered brain. There is no "go-lucky" appearance here, but order of the highest rank.

The trumpets are organized on the same pattern as the seal's program, and both programs have eleven or more ac-

tual parts, but their quality and character are signified by the sign and seal of the *seven*. They stand in groups of four and three, four the world side and three the Heavenly side.

The group of four in both programs comes first and following the sixth there is a supplement and review. These angels are called "the seven," though we shall find there were two additions beside John, who comes after the sixth, which is the last of labor trumpets. The word "angel" entirely foils the surface reader and carries away his mind into wandering amid celestial mysteries. His thinking powers desert him and among the fogs he finds no path for his feet.

John says, "And I saw the seven angels, which stand before God." Not seven of as though there were many, but the particular, distinctive set, which we recognize by their relations to Christ, following His seal breaking, His teaching.

Christ explained that "the stars in my right hand are the messengers to the churches," that is the apostles.

They stand before God, waiting as in fact after the ascension—waiting for the Spirit and the Pentecost. They waited for the Spirit, which was not yet given because Jesus was not glorified—obedient to the order of the Spirit.

Hitherto you have asked nothing in His name," said Christ. On this Pentecost they began to preach and to pray in that name. It was John who recorded these words from Christ, who had said it was "necessary that I go away" in

order that the Spirit might be given to enable them to speak in the face of the rulers. It was in this attitude of waiting for the Pentecost that John saw them "standing before God," and Luke tells us they were praying "without ceasing," until the power came that filled them with holy courage.

John continues to call Christ "an angel," or "another angel," or "a certain angel," and Christ distinctly calls John "His angel." Ch. 22:16. "I, Jesus, have sent my angel to testify these things to you in the churches."

Christ's teaching his apostles while he was with them was not sufficient. "I have many things to say to you but you cannot bear them now."

"When the Spirit shall come He will teach you what you shall say when you are brought before kings and governors. He will teach you all things."

ANOTHER BREAK.

The same urgency about finding some one who could open the book appears here, for these messengers having now received their commission from God and Christ, do not proceed at once and directly to their work as all the pressure and urgency of the circumstances would lead us to expect. There comes this other hitch and a turning aside to add another member to their company in a prayer service. Ch. 8:2. And this addition does not change the sign of "*seven*," and make eight, for they still remain "*the seven*" without regard to numeral values.

Let us read Ch. 8:3: "And another angel came and stood over the altar."

He had not, like the others, "stood before God," to get his place in the company of the select, though we learn from Luke that it was required by Peter that he (the new addition) must have been one of those who had "journeyed with us from the baptism of John until the day in which Jesus was taken up."

This newly added angel had "a golden censor filled with incense," for all the hundred and twenty who were in waiting for the Holy Spirit had continued in unceasing prayer those anxious days of waiting for the promised Comforter. This "incense" which he offered, "with all the saints," is expressly interpreted to us as "the prayers of all the saints," and it was all the saints then present, including the apostles, who prayed concerning one who should take the place of Judas, who had fallen. From this altar the new angel "took the fire and cast it upon the earth," that is "the thunder and lightning," which in every occurrence means the preaching of that heavenly fire which was to consume the chaff of all human works and wisdom and bring in the Heavenly order. The same fire issued from the mouth of the two witnesses. Ch. 11:5.

*Prof. Charles of Oxford, who is our leading apocalyptic interpreter, says this passage was imported into the text at a very early day from some source yet unknown. I do not quote his exact words.

Failing entirely to discern the apostles we find here a complete breakdown in the writers hitherto, which has left the Revelation of Jesus Christ without authority and made void of all its exalted appraisements and is lost to our evangelism.

ANOTHER BREAK AND DELAY.

Having stood before God and having received their commission and having now added a new member while waiting their final preparation, the trumpeters do not even yet begin to sound their trumpets. Let us read, "And the seven angels which had the seven trumpets *'prepared themselves to sound.'*"

They were in hiding till they received the power from on high and when that power came there "sat upon their heads tongues as of fire," and then and there the trumpets of salvation began to sound and every man heard the message in the native tongue of his country, out of which Jews had come to the feast of Pentecost at Jerusalem. Here is a beginning point on historic and familiar grounds.

And now the first trumpet sounded. All the apostles and disciples bore testimony, with Peter in the lead. In this veiled manner only were these trumpeters personal. The scene that followed in general is such as the preaching of the truth of God begets in the world, and particularly as the gospel of self denial and personal holiness.

THE GROUP OF FOUR.

The four trumpets must be treated as a group. It was so with the seals. As the first four of the seals dealt with Christ's relations to the world powers while he was in the world, so in like manner the first four of the trumpets are also vague, though there are signs that suggest first the immediate struggle at the beginning where martyrdom was common, and the mountain on fire and sinking into the sea is suggestive of the going down of the Roman empire under the gospel power, and the bitter waters at the head or "fountains" suggest the Mohammedan foe. In short, these antagonisms occurred in succession and are still with us and can be seen by all who have the Christian discernment to see and to heed the enemy power.

These four trumpets are like the parables; they must not be pressed into the molds of our western refinements and academic definitions.

THE THREE TRUMPETS.

The three trumpets are ushered in with a declaration and an act that invokes our utmost attention and that awakens wonder.

Ch. 8:13, we read, "And I saw and I heard an angel flying in mid Heaven, saying with a great voice: Woe! Woe! Woe! for them that dwell on the earth by reason of the other voices of the trumpet of the three angels which are yet to sound."

The marginal reading in the common version renders it "A certain angel."

Another remark upon the text is that the word "dwell" is used as against the word "tent" or "tabernacle," for the saints are sojourners here and not dwellers or squatters. The original word carries the idea of one belonging to the earth and to time. These three woes are to such only and not to those who are "sealed of God in their foreheads" as we learn from the next trumpet. Ch. 9:4.

The revised versions prefer to use the word "eagle" instead of "angel," which they do upon the preference they make of the manuscripts. It is of no use to go into any textual criticism for the facts clearly show how entirely erroneous and misleading is the version that puts a flying, shouting eagle in the place of the ascension and judgment of Christ. For as Christ did ascend in the course of the apostolic office, and as that ascension did mark the two very different values of His own and the apostolic ministry, here is the place it should be shown. In all the seals breaking, where we saw the Father upon His throne and Christ standing and taking the book and His relations to the Father and to the world powers and to the Spirit, and to the day of Pentecost, and the sealing of the Jews, and the answer to the cry of the souls of the saints, and the last judgment, we entirely missed the apostles.

These trumpets give us their program. They came out

from Christ and He ascended in the midst of their apostolical office, and the day of Pentecost which followed his ascension marked the values and power of the apostles into the two groups, which are set before us and divided into the ministry as personal followers on the thither side, and that greater ministry which was led by the Holy Spirit, the Advocate and Comforter, on the hither side of that great day of the Lord.

The idea of an "eagle" appearing here to divide these trumpets into the two orders as this ascension does, and that sets aside the last three as woes to the earthly people, will not stand a moment. It is no office for an eagle. It is as bad or worse than the common version which makes John say, "I stood upon the sand of the sea." Ch. 13:1.

Our revisers corrected the text in this instance, Ch. 13:1, and put the old dragon, called satan and the devil, standing upon the sand of the sea, where he belonged, in order to call up from the deep his servant, the great beast.

Here is again this ascension of Christ, Ch. 8:13, as we saw it in Ch. 7:2. He challenges His world of enemies, who are not sealed of God. Ch. 9:4.

It was the turning point in both programs. Both ministries lay in two values across the day of Pentecost.

All the Christian gospel depended upon the resurrection which implied the glorification and the great day of the Spirit. To follow Christ no further than as He was a teacher

on earth and to stop there is a forshortening of His gospel of salvation and would be to nullify the full authority which Christ established. His authority was suspended on the fulfilling of his promise to send the Spirit to rebuke the world of its sin in rejecting Him and to offer redemption of the race.

It is the ascension that divides all the programs into groups. Finding the plot of these programs in our historic gospel we have a historic basis for these programs which end in a definite prediction, thus combining in one view the past and the future, or laying prediction upon the forms of things that were, or a laying substance of things to come upon the shadows of things that were. "Come up hither and I will show you things which shall come to pass hereafter."

THE GREAT NEW PENTECOSTAL BEGINNING

The Three Woe Trumpets.

Peter and Paul are in shadow but John is here on earth in full view unveiled.

The fifth trumpet opens the new order from below, from the pit. The fifth seal had disclosed the voice from the martyrs' souls on high. The fifth trumpet is a reply to the Pentecost from on high when heaven opened and the powers of God were descended and let loose upon the world of sin.

It is a changed form of the same lesson as the dragonades that followed the pale horse from hades, showing the origin of the enemies that rose up to oppose the apostles when they had begun to preach with their new power of the Spirit and demonstration. It is Satan's answer to the Pentecost from Heaven. The fuller meaning of the fifth trumpet will be given in connection with the dragon in Ch. 12.

The Sixth Trumpet.

The sixth is the last, that is last of the labor trumpets for the seventh is Christ's own and is sabbatic, that is the Kingdom for which he taught us to pray. Many breaks and delays have occurred. This arrangement does itself point to the larger carrying out of the plan of creation begun in the Genesis.

Here we first recognize in this sixth trumpet another

addition to the apostles here still called "stars and angels" and "trumpeters" and "voices of thunder."

That is *the seven* which at the first stood before God, having added a new member in a prayer service, Ch. 8:2-5; at the close are added to by still another who receives his call direct from "the golden altar."

This one had not stood before God at the beginning, nor had he been elected by the other trumpeters in an altar service, (the incense which is the prayers of the saints) but he does not increase the actual number for they remain *the seven*.

As already stated this one is given a personal and separate command to do something.

He is told to "loose the four angels," say agents, which are bound in the great river; and they were loosed. From His golden altar Christ directs all authority. The deed had a world wide significance. The same four that stood upon the four corners of the earth are also bound in the world river "spiritually called" Euphrates. No other than the sixth messenger was commanded to any special task, Paul's command was to preach faith and freedom, to loose the four from their vassalage to the old world order.

When these four are loosed, we see them as the whole world let loose, to engage in war, peoples, tribes, tongues and nations, idolatrous, wicked, unrepentant.

They are in bondage to Babylon, "spiritually so called,"

that is from the seat of all world power, and to set them free is ordered. Then follows the great battle and a description of the horsemen and their riders and their work and its results.

Circumstances could not make the case of the call and ministry of Paul more clear.

Paul was the apostle expressly called to preach to the gentiles. He was "in labors more abundant than they all." He was the last to be called to the apostolic office. He says he was as "one born out of due time, not having had any intimation that Christ was yet to come and with the Book of God to that disciple who was first to enlist, and concerning whom he had said to Peter, "What is it to thee if he tarry till I come?"

If these circumstances do not convince one that this sixth messenger is a veiled reference to the apostle Paul, let us go the next step to find John following, who was really "last of all" to be called to an office that was new. It is for Christ, following the sixth trumpet, we come to John in his supreme place and here is the original account of his receiving the Scroll, or book, called "the little book" as Christ had called his apostles "little children" and as John calls his brethren "little children," and more than twenty times John calls Christ "the little lamb." That is the precious lamb. Why do the translators fail to give "little Lamb?" Now it is the precious book that is to be given to John.

This is to be the second conveyance of it from the Father Almighty, and the selection was made to fall on John, "the elder John." He was at that time an old man.

Here then we find John in his own proper place as seer, receiving the Revelation *following Paul*. Beginning then with John and reading backward from Ch. 10, we first find Paul. And it is true that Martin Luther in looking back to the beginning saw Paul as the last witness as he was indeed the last of the apostles in their time. But there was a seer and a prophet to arise after him. This seer Luther overlooked so far as to discredit the wonderful claims and appraisements of the Revelation and of Christ's implied promise, that John should live till He should come again. The Reformation has followed Luther. Paul by his wonderful conversion, and by his travels and his preaching, and his founding churches, and his many letters, and by having an able biographer in Luke, was able to spread the gentile gospel out in a broad frontage, which enabled Luther to take ready hold of it, and being a man very like Paul, and having had a conversion very similar to that apostle, he bequeathed to the Protestant Reformation a very strongly marked Paulinistic trend. So much so that the Book of the Revelation from Christ has been obscured, though its claims are so much greater than all other books.

Looking backward then from Ch. 10, where we find John in the original act of receiving the book, we meet Paul, and

then back to the fifth trumpet, which is a reply on the side of the world, the flesh and the Devil, to that Pentecost from Heaven implies Peter's place on that day of Pentecost.

The three outstanding events that followed the ascension were the day of Pentecost, the call of Paul, and the advent of Christ in the clouds of Heaven, bringing the book of God to deliver to John doomed to lie in sackcloth. Ch. 11.

The Progress of Time.

As at the beginning the disciples were constantly inquisitive about the time, so we moderns seem to think there must be some chronological order, but there is none in this sealed book, for proper names and places and numerals come under the same method being "spiritually so called." But these three last trumpets do most specifically mark the progress of the trumpet time till the end, beginning with the day of Pentecost. The three woes demark the progress and on-going of the "hereafter." They are all hereafter. We read, "The first woe is past," Ch. 9:12, "there come yet two more woes hereafter." Cr. 11:14.

"The second woe is passed, behold the third woe cometh quickly." Ch. 11:14.

The "third woe" is both a woe to the wicked and the crowning weal to the righteous, as we shall see. It follows after all the acts of John concerning the vision of the Revelation after the book has been given to him and the com-

missions respecting the delivery of it to the churches. The seventh trumpet is still "hereafter."

Returning then to the sixth trumpet which identifies Paul, and following him we see John in his true place as the elect seer and writer, we have a book that Paul never saw or anticipated, but it gives us Paul's real place in the Christian system. It shows us that a new dispensation was here begun and that oral tradition was no longer to hold the supreme place it had held. In the great number of writings that were then current concerning Christ, this was to supercede them by its author's own signature as embodying all that must be committed to writing and trusted to the churches.

The Book was commanded to be "sealed not up," nor added to, nor taken from, but each church was to have all its wisdom teachings in common.

John Received the Book.

What is John doing here among these trumpeters, I ask again? It is here that he comes out fully to view in his own office and person. Here, after Paul, and where the time is distinctly noted as "first," "second," and "last." John appears before the seventh and last trumpet. Paul is more veiled in dramatic forms and back of Paul is Peter deeper in the shadows as he passed a new apostle, Matthias, into the rank, and as he led on the day of Pentecost which we

found in the supplement to the seals. A theologian and college president sent to this writer the question, "What have you learned from the Book of the Revelation you did not know before?" "I learned Paul's real place in the Christian economy," was his answer. "Last of all" was true at the time Paul wrote it of his seeing Christ but his churches were perishing when Christ came in the clouds of Heaven to deliver the book which he had taken from the hand of the Enthroned One, and to regain his place as "Alpha and Omega."

The chapter 10 expresses John's relations to Christ and to the Spirit and to all his fellow apostles. We shall read it. "And I saw another strong angel come down out of Heaven arrayed with a cloud." Here it appears again that John says "another angel," which we know to have been the same, for no other in Heaven or earth could take the book to loose its seals or bring it or bestow it.

The other New Testament writers wrote their pens following their minds, but John was told to write what he "saw and heard," and it seems certain that his mind did not follow his pen, however much he may have tried. He wept much because there was no one able to open the book, and in that he was mistaken. He was asked who are these in white garments about the throne, and he returned the answer to the elder, saying "Thou knowest," and at the very last he fell down to worship the angel which had led

him to witness these scenes, and was forbidden, and when he was about to write what the seven thunders uttered, he was inhibited from doing so, and when he was to measure the temple he was told to "not measure the outer court" and warned to not seal up the letters to the churches.

We read "The rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire, and he had in his hand the precious little book open."

It is a matter of regret that learned interpreters have been guessing what book it was that was open and was brought to John, as though there could possibly be any other book than the one whose seals the messenger had opened and concerning which all in Heaven and earth were anxious beholders.

"And He sat his right foot upon the sea and His left foot upon the earth, and cried with a great voice as when a lion roareth, and when he cried the seven thunders uttered their voices."

It was in the supplemental program following the sixth seal that Christ's new relations to the world powers were resumed, and also his changed relations to the Spirit and to the saints. The same occurs here, that is, the apostles appear. John never used the word "apostle" in his gospel nor in the Revelation, only that he heard the word called from Heaven and saw the names engraved on the foundation stones of the city of God, New Jerusalem.

This loud cry like the voice of a lion that came from the bearer of the open scroll, was not a call to John the exile at all, but to "the seven voices of thunder," and it was they who answered the summons. What the messenger said John does not tell. When John heard the voices of thunder, he would fain have written what they uttered and reached for his pen, so to speak, but was enjoined from Heaven not to write what the voices had uttered but to seal up the same, just as in the case of the open letters he was enjoined to "seal not up these words." Ch. 22:10. Those voices of thunder had indeed been hushed in death and voluntary writings had begun to take the place of the oral tradition. Their gospel had indeed been silenced and their "works do follow them" blessed apostles; how very like is this scene to that when upon the "Holy Mount" Moses and Elijah were summoned to the presence of our Lord to be made signatory to that voice which came from Heaven saying, "This is My Son, Hear ye Him." So stood John at this transfigured moment to receive His Book.

A new beginning was to be made when the churches of Paul being Romanized as those of Peter were Judaized and this return of Christ in the clouds of Heaven in a last will and testimony needed to be ratified in the presence of all the apostles and that they might thus be made signatory to its claims and the presence of Christ, His expected coming in the clouds of heaven. It would not be expected that

Paul's vision and ministry having been ratified by the whole general council and the Holy Spirit present at Jerusalem, that the greater vision given to John would be left to his single testimony. The Revelation must be made the book of all the apostles, as it is of the Father and Son, and Spirit, and of John. John was reserved for the last and greatest word.

It is with respect to the other apostles' relations to John that we here find that relation set forth. John not having a biographer as Paul had in Luke, we miss the results of the life and testimony of John's ministry.

The Oath of God as to the End of the Time.

"And the Messiah lifted up his hand to Heaven and swear by Him that liveth forever and ever, who created the Heavens and the earth and the sea, that there should be time no longer, but in the days of the voice of the seventh angel, when he is about to sound, then is fulfilled the mystery of God according to the good tidings which he declared to his servants the prophets." Why should any one go to Daniel or to any other than to Christ himself and His oath, to learn of the time or to substitute solar time for the Spirit's and the Bride's own time?

Now if the sixth trumpet sets forth the ministry of Paul, which it surely does, and John is found following him in a supplement to the apostle's program and without a

trumpet, what can the seventh trumpet mean other than that it is Christ's own trumpet to be sounded as the message of "the eternal gospel" in all the world. Ch. 14:6. When it shall begin to sound is clearly after John's own time, a time spiritually conditioned not by solar fiat but with his right foot upon the sea and his left upon the earth, an all comprehensive attitude, a voice from Heaven commands John to go and take the book from the hand of the Messenger, as he had seen the Messenger take it from the right hand of the Father enthroned. John obeyed the voice as Peter and Paul by vision had done in the greatest moments of their lives. John found the scroll sweet to his taste as he had been foretold and bitter to his stomach.

It was sweet in partaking but bitter in retaining. Ah! the dark ages were to follow. That darkness had fallen upon Abraham's vision of this ending. The Bride will become the harlot. Then woe! woe! woe!

While in the book of the Revelation we meet first with the letters to the churches we find it easier to regard them as coming later in the order of the vision itself. The special commission to write them in Ch. 1:11, though coming first is made to follow in the case now before us.

The original great commission in Ch. 10:11 is followed by the order to write the letters, Ch. 11:1, under the figure of measuring the "temple," which is John's word for church. "Church" is a word not found either in his gospel nor in the

Revelation, except as he takes it from dictation. But "temple" and "tabernacle" and "camp of the saints" are words by which he expresses the saints collectively. It is in the messages to the churches that we read, "I, Jesus, have sent my angel (John) to testify these things to you in the churches." Ch. 22:16.

The Second Subordinate Program. The Spirit.

Within these trumpets as in the seals we have a subordinate program. It pertains to the Spirit and is in harmony with the supplement in the seals in dealing with the leading of the Spirit's power, beginning with the Pentecost.

John is given a reed like unto a rod and is told to "measure the temple and its altar and the worshippers." Now, as there is but one thing that John is told to do, this must refer to his writing the testimony as already cited, and no thought of the Jews' temple at Jerusalem, which had been long ago destroyed, should enter the mind at all. He could not measure it, being in exile, nor if he had been there could he measure the worshippers.

All that the temple ever stood for had been expressed in Christ.

It was not John's measuring rod. It was given to him; Christ dictated the letters, the Spirit advocated them, and John wrote them and carried them in one double book to the churches. It was received and treasured by the church

as it was given to be the word of God most select.

John was told not to measure "the outer court" that was permitted to the use of the gentiles. That is, he was not to appropriate the general message designed for the world at large to the churches, "rightly dividing the word." Accordingly we find the sealed message deals with the world in general, "the tribes, tongues, peoples and nations," and their representatives, the four creatures—four agents holding down the earth, and bound in the river Euphrates, being bulked or massed and having no selected personal promises such as are given to him that overcometh." These masses are not numbered nor sealed nor given white linen, nor led to fountains of water of ilfe, neither do they sing or pray.

Other writers of our sacred scriptures show that their pens followed their minds, but John clearly shows here that his mind only tried to follow his pen. Hence his many mistakes.

A description here follows that sets the double authorship before us by repeated examples.

Not only the apostles were dramatically summoned to confirm the testimony of the Revelation of Jesus Christ which God gave to him, but now when John is about to write the letters to the churches it is necessary the writing should have all the sanctions of all the holy prophets and holy scriptures, and to be made signatory to its divine purpose.

The prediction that the gentile world shall "tread down the holy city," implies the temple and we surely see the church at Sardis already dead and the church at Laodicea worse than dead, and the rest on their way into Roman darkness. God speaks and says against all this "I will give to my two witnesses, and they shall prophesy the thousand two hundred and three score days clothed in sackcloth."

It is certainly true to history that the two witnesses have been lying in sackcloth a long while. These two witnesses are Christ and the Spirit, for as John is about to write the letters the author Christ and the Advocate, the Spirit, are the two witnesses. They ascend together, Ch. 7:2. They exchanged places in pronouncing the promises to him that overcometh, and with the Bride and the Lamb at the last they bid all to come and drink of the waters of life freely.

"These, my two witnesses," are called "the two prophets" and the "two olivetrees" and the "two candlesticks that stand before the Lord." Out of their mouth proceeds fire to consume those who oppose them. These two witnesses have power to shut Heaven as in the time of Elijah, and to turn the waters into blood as in the case of Moses and Aaron. That is the Spirit of God has always acted double witness. It is an outer and an inner, or a positive and negative. This quality of testimony begins with the two trees in the garden of Eden, and is standing out in the

two covenants to Abraham and the two tables of the law, and the two breastplates of the high priest, and the two apartments in the tabernacle, and the two mounts of blessing and of cursing, and in the New Testament is seen in the twin visions of Peter and Cornelius, and in Paul and Ananias, and the book of Revelation ends in presenting the two trees of life.

The "body" of these two witnesses (it is singular) shall lie in sackcloth. When these two witnesses have finished their testimony "the beast that cometh up out of the abyss shall make war upon them and kill them, and their dead bodies shall lie in the street of the great city which spiritually is called Sodom and Egypt, where also their Lord was crucified." Here the symbolism is really violent, for it is an effort to class Jerusalem with Sodom and Egypt, and Babylon called "the great city." To undertake a literal interpretation of these names of places is utterly ruinous—the more absurd because we are expressly told they are "spiritually so called." That is the most wicked places on earth are the great cities, and what is spiritually true of one is true of all. They are all crucifiers of Christ.

Following this setting forth of the Holy Spirit we notice, that while Christ is seen standing before God to receive the scroll, and the apostles stand before God to receive their trumpets, and then elect a new member, and are divided into groups of four and three by the ascension,

and a new apostle directly summoned in the sixth trumpeter and followed by John receiving the Revelation, all accords with our New Testament history, but when we come to read in the shadows of the eternal Spirit we are led at once into Old Testament history, wherein the Spirit of God also, one and the same, is comprehensively presented by reference to the tabernacle, the temple and to Moses and Elijah, that these things belong to this revelation which gathers up all the threads of God's wondrous dealings with the race from the beginning and sets them in two trees, one of life the other of death, the Spirit against the flesh, until all flesh shall be ruled by the Spirit in the Kingdom of God.

This elaborate description of the Holy Spirit comes within this program of the trumpets and in the supplement of that program, and it comes in connection with the order given to John to measure the temple and its altar and its worshippers and then the measuring rod is given to John, and then follows the word of doom for the temple itself and the domination of the gentile or heathen world over it. Very bitter news to John. Then the subject of the scroll continues as the two witnesses are brought to view and the prediction made that the beast that cometh up out of the pit shall make war upon these two prophets, or witnesses, and shall put them to death, and that their dead body (singular) shall lie in the street of the great city for a time, we may say exactly co-ordinates with the time that the

temple is trodden down, or in other words during the time of beast dominion.

But the prediction is that the two witnesses are only dead in appearance and that like Christ, they will arise from the dead and astound the world. If there is a dead book in our big Bible it is the Revelation, which is to a great extent the butt of jokes even in learned circles and ever since Luther discredited its claims. And even when the hungry people ask the Bible teachers for an interpretation they are often given a stone. I do not mean to imply that the scroll is the only revelation we have but that it is all that it appraises itself to be, and that it should now be restored and given the honor of the highest "wisdom" and "understanding" to which it makes such urgent appeals.

Was it not the revival of our New Testament writings that brought about the great Protestant movement? Was not Israel restored by a new reading of the law they had trodden under foot? What then shall we expect from the rising as from the dead this long buried message? We are told what shall happen: "The tribes, tongues, peoples and nations," having looked upon the dead body of this testimony, and having rejoiced and made merry over their apparent death, and sending gifts to one another, as Herod and Pontius Pilate were made friends the day the Lord was crucified, the testimony shall rise, throw off the sackcloth, and shall ascend to the throne of God, shall enter the ark of

God, shall be the law of the Spirit, the law of God, and then the Kingdom of Heaven shall have been declared as "come."

All this is contained within the trumpet's program and within its supplement, and within the office of John to "write the things thou seest in a scroll and send to the churches," and "testify the things that were and the things that are, and the things which shall come to pass hereafter," sealed up till the time of the end. Have we heaped all authority in Heaven and earth upon the shoulders of Paul and erected nothing upon the last message from Christ Himself?

The manner in which Peter and Paul and John are made to appear in these trumpets suggests a comparison of the three, especially of Paul and John.

Peter is deepest in the shadows, being implied in the leadership of choosing a substitute apostle to take the place of Judas, Ch. 8:2-5; and his leadership on the day of Pentecost which was the pivot on which the claims of Christ rested, and which is implied in all the five major programs of the scroll, their warp and woof, historical warp and prophecy woof.

PETER, PAUL AND JOHN.

Peter, Paul and John. Consider them! They are the mile stones looking toward the Kingdom of God to come. Apostles of vision are they.

Peter was of Judea and the Jews. His great vision came to him when he was upon the housetop praying, and was hungry from fasting, therefrom his followers made him pope, and his holy office much used for gastronomic ends in this sham succession of outward show, and the image of him remains and is kissed on its wooden toes. St. Peter in name, old Jupiter in spirit.

Paul of Antioch and of the gentiles, a Roman citizen, struck down in the highway as a persecutor, fell blind to the earth and was so inwardly stamped by the tragedy that he never got over the wound, orator, writer, reformer, traveler, scholar and martyr.

John first to enter the discipleship with Andrew, Peter's brother, and the last to receive the new testimony long after Paul had gone to his reward.

Called an ignoramus by the doctors of Jerusalem he yet makes the highest call for "wisdom" and "understanding," and recorded the Revelation of Jesus Christ that suffers neither addition nor subtraction.

Paul was logical and forensic, John was theological, poetical and allegorical. Paul moved in a circle of admitted

facts toward a conclusion and a climax like an occidental, while John strikes to the center at once and radiates in all directions like an oriental never closing an avenue to the infinite. Paul was the champion of faith and liberty but spoke the highest word for love, while John, the apostle of love, spoke the highest word for faith when he said: "We know." Paul was the master of logic but used the word "mystery" four times as often as John, and John the master of mystery used the logical word "because" four times as often as Paul.

Paul preached faith as the highest faculty in man, while John preached love as the highest attribute of God. Paul was perturbed like a reformer, while John was calm like a conqueror. Paul plead with men to come out of the world into the church, while John lifted Christ up over the world as Moses lifted up the serpent in the wilderness. Paul argued like a diplomat, and continues to assert his apostleship, setting up the new covenant against the old, while John presents to us the sight of Moses and the Lamb on the good mount Zion singing together "the song of Moses and the Lamb," and the redeemed Jew and gentile, in one company about the throne of God. Paul was associated with Antioch and was revived by Luther to reign here, and ever since as he did there; still feeding babes with milk.

This our John was son of Zebedee and Siloam, the "bosom disciple who did tarry till Christ came "in the clouds

of Heaven." With his brother James called "sons of thunder, prophet of fire and sword, he was sent to Samaria to pray that the Spirit might now come to those upon whom he at one time had asked that fire might fall from Heaven to consume. He stood unmoved at the cross when others fled, and to him Christ committed the care of his own mother, speaking from the cross. He was from Gallilee; place of the dauntless Macabees, himself the bravest and tenderest of all the followers of the Galilean Carpenter. Now after two thousand years comes to his own championship of the Spirit whose presence is to have dominion over the world.

John wrote the letter to the elect lady and her children. John was the boy apostle at the beginning, and in old age wrote the message that proceeded out of the mouth of his Master.

To the disciples of Paul this must have been a great surprise. The account of this coming to John occupies the whole supplement to the trumpets, using more space than all the six trumpets, that is the entire tenth and eleventh chapters.

The configuration of these trumpeters has thwarted and bewildered all the interpreters who failed to discern in those acts which made up the apostolic office. These acts give the historic base upon which the prediction is formed.

Not only the apostles are seen in these shadows, but

Moses and Elijah are seen again as men who were led by the same Spirit that advocates these letters, and that possessed and carried John away into the mysteries of the beyond.

The liberty and the contrariety of the acts of the apostles is very striking.

From Peter to Paul there was a precipitous and mighty uplift—a leap.

Peter undertook to add a new apostle to take the place of Judas, who by transgression fell. In doing so Peter assumed the following postulates :

1. That Judas was a real apostle instead of the traitor and servant of Satan that he was.
2. That there must be twelve apostles, and that eleven would not be enough.
3. That to be an apostle one must be chosen who has journeyed with us from the baptism of John baptist until the day Christ ascended in order to be a full witness.
4. That two such persons should be selected from the body followers of the Master and set forward.
5. That prayers should be made by the assembly of the hundred and twenty disciples present at the choosing.
6. And that God be invoked that he would cause to fall on the one best suited to fill the vacancy made by Judas, who alas ! has had a succession in the name of Peter all down the history of renegade usurpers of authority.

All these conditions, all these six prerequisites of the apostolic office were shattered and blown away when Paul was called to be the leader of the apostles in the wider circle, and Peter's chosen apostle and successor of Judas reappeared later in opposition to Christ as popery.

As Paul's appearance upon the stage of action was without warning of any kind, and was intended to give a new direction to the cause of Christ, so was the call of John to a new office, after Paul had written that he supposed himself to be the last and one "born out of due time." Our Reformation having accepted that Paul was made the head of our movements as Peter was of the first at the beginning, they continue apart and hostile.

Paul found unfitness at Jerusalem, as Peter did at Antioch, Paul's headquarters. Only one hint of Christ's appearing again after Paul is found in the words of Christ to Peter, "What is it to thee if he (John) tarry till I come." "Behold he cometh in the clouds." Ch. 1:7.

The seventh trumpet, yet to sound, lies silent under our feet in sackcloth. "My two witnesses," Christ dictator and the Eternal Spirit Advocate, and at their rising as from the dead will the holy city arise from being trodden down and the woman will come out of the wilderness, that is the city of God come down from Heaven, and the prayers of the souls under the altar be answered and the Kingdom of the world become the Kingdom of God and His anointed.

*Third Program. The Apostles Stand Before God and
Receive Trumpets*

2. And I saw the seven angels that stand before God; and there were given unto them seven trumpets.

A New Apostle is Added in a Prayer Service

3. And another angel came and stood over the altar, having a golden censer; and there was given unto him much incense, that he should add it unto the prayers of all the saints upon the golden altar which was before the throne.

4. And the smoke of the incense, with the prayers of the saints, went up before God out of the angel's hand.

5. And the angel taketh the censer; and he filled it with the fire of the altar, and cast it upon the earth: and there followed thunders, and voices, and lightnings, and an earthquake.

*The Holy Spirit Prepares the Apostles by the Gift of
Pentecost*

6. And the seven angels that had the seven trumpets prepared themselves to sound.

*The Apostles Preach. The First Group of Four Trumpets
Triumphs Over the Apostles*

7. And the first sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth: and the third part of the earth was burnt up, and the third part of the trees were burnt up, and all green grass was burnt up.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood.

9. And there died the third part of the creatures which were in the sea, *even* they that had life; and the third part of the ships was destroyed.

10. And the third angel sounded, and there fell from heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon the fountains of the waters;

11. And the name of the star is called Wormwood; and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; that the third part of them should be darkened, and the day should not shine for the third part of it, and the night in like manner.

The Ascension of Christ and the Three Woes Upon the Worldlings

13. And I saw, and I heard an eagle, flying in mid heaven, saying with a great voice, Woe, woe, woe, for them that dwell on the earth, by reason of the other voices of the trumpet of the three angels, who are yet to sound.

CHAPTER IX.

The Mock Pentecost From Below by Persecution and First Woe to the Wicked

1. And the fifth angel sounded and I saw a star from heaven fallen unto the earth: and there was given to him the key of the pit of the abyss.

2. And he opened the pit of the abyss; and there went up a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3. And out of the smoke came forth locusts upon the earth; and power was given them, as the scorpions of the earth have power.

4. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only such men as have not the seal of God on their foreheads.

5. And it was given them that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when it striketh a man.

6. And in those days men shall seek death, and shall in no wise find it; and they shall desire to die, and death fleeth from them.

7. And the shapes of the locusts were like unto horses prepared for war; and upon their heads as it were crowns like unto gold, and their faces were as men's faces.

8. And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots, of many horses rushing to war.

10. And they have tails like unto scorpions, and stings; and in their tails is their power to hurt men five months.

11. They have over them as king the angel of the abyss: his name in Hebrew is Abaddon, and in the Greek *tongue* he hath the name Apollyon.

Second Woe to the Unsavèd

12. The first Woe is past: behold, there come yet two Woes hereafter.

Call and Ministry of the Apostle to the Gentiles

13. And the sixth angel sounded, and I heard a voice from the horns of the golden altar which is before God,

14. One saying to the sixth angel that had the trumpet, Loose the four angels that are bound at the great river Euphrates.

15. And the four angels were loosed, that had been prepared for the hour and day and month and year, that they should kill the third part of men.

16. And the number of the armies of the horsemen was twice ten thousand times ten thousand: I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having breastplates *as* of fire and of hyacinth and of brimstone; and the heads of the horses are as the heads of lions; and out of their mouths proceedeth fire and smoke and brimstone.

18. By these three plagues was the third part of men killed, by the fire and the smoke and the brimstone, which proceeded out of their mouths.

19. For the power of the horses is in their mouth, and in their tails: for their tails are like unto serpents, and have heads; and with them they hurt.

20. And the rest of mankind, who were not killed with these plagues, repented not of the works of their hands, that they should not worship demons, and the idols of gold, and of silver, and of brass, and of stone, and of wood; which can neither see, nor hear, nor walk:

War Does Not Produce Repentance Nor Reform

21. And they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X.

Great Supplement. The Original Act. Christ Descends With the Book Whose Seals He Has Broken. Christ Calls the Apostles Into His Presence Before Bestowing the Book Upon John

1. And I saw another strong angel coming down out of heaven, arrayed with a cloud; and the rainbow was upon his head, and his face was as the sun, and his feet as pillars of fire;

2. And he had in his hand a little book open: and he set his right foot upon the sea, and his left upon the earth;

3. And he cried with a great voice, as a lion roareth: and when he cried, the seven thunders uttered their voices.

4. And when the seven thunders uttered *their voices*, I was about to write: and I heard a voice from heaven saying, Seal up the things which the seven thunders uttered, and write them not.

5. And the angel that I saw standing upon the sea and upon the earth lifted up his right hand to heaven,

6. And sware by him that liveth for ever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer:

*The Time of the Kingdom of God Foretold Makes Oath of
God*

7. But in the days of the voice of the seventh angel, when he is about to sound, then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets.

8. And the voice which I heard from heaven, *I heard it* again speaking with me, and saying, Go, take the book which is open in the hand of the angel that standeth upon the sea and upon the earth.

9. And I went unto the angel, saying unto him that he should give me the little book. And he saith unto me, Take it, and eat it up; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and when I had eaten it, my belly was made bitter.

*The Original Great Commission to Testify the Sealed
Message to All Nations*

11. And they say unto me, Thou must prophesy again over many peoples and nations and tongues and kings.

CHAPTER XI.

Order to Measure, That is, to Write the Letters to the Churches

1. And there was given me a reed like unto a rod: and one said, Rise, and measure the temple of God, and the altar, and them that worship therein.

2. And the court which is without the temple leave without, and measure it not; for it hath been given unto the nations: and the holy city shall they tread under foot forty and two months.

My Two Witnesses—Christ, Who Dictates, and the Spirit, Who Advocates Saying, "Let Him That Hath an Ear, Hear"

3. And I will give unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth.

4. These are the two olive trees and the two candlesticks, standing before the Lord of the earth.

5. And if any man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed.

6. These have the power to shut the heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire.

7. And when they shall have finished their testimony, the beast that cometh up out of the abyss shall make war with them, and overcome them, and kill them.

8. And their dead bodies *lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also their Lord was crucified.

9. And from among the peoples and tribes and tongues and nations do *men* look upon their dead bodies three days and a half, and suffer not their dead bodies to be laid in a tomb.

10. And they that dwell on the earth rejoice over them, and make merry; and they shall send gifts one to another; because these two prophets tormented them that dwell on the earth.

11. And after the three days and a half the breath of life from God entered into them, and they stood upon their feet; and great fear fell upon them that beheld them.

12. And they heard a great voice from heaven saying unto them, Come up hither. And they went up into heaven in the cloud; and their enemies beheld them.

13. And in that hour there was a great earthquake, and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons: and the rest were affrighted, and gave glory to the God of heaven.

The Third Woe and the Crowning Joy. Christ's Own

14. The second Woe is past: behold, the third Woe cometh quickly.

Trumpet

15. And the seventh angel sounded; and there followed great voices in heaven, and they said,

The kingdom of the world is become *the kingdom* of our Lord, and of his Christ: and he shall reign for ever and ever.

16. And the four and twenty elders, who sit before God on their thrones, fell upon their faces and worshipped God,

17. Saying,

We give thee thanks, O Lord God, the Almighty, who art and who wast; because thou hast taken thy great power, and didst reign.

18. And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and *the time* to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth.

19. And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant; and there followed lightnings, and voices, and thunders, and an earthquake, and great hail.

THE KING'S TRUMPET.

Toward the seventh trumpet, all that has gone before looked as the outcome and end of the apostolic ministry, which followed Christ as Revealer of the Father Almighty. The steps take account of the time: It is the last of the three woe trumpets. It is the seventh. It had not yet sounded when John wrote. He accepted and recorded it as that which "shall come to pass hereafter." It is the last of those trumpets which are expressly stated—are to follow. Ch. 8:13. "The first woe is passed, there are two more hereafter." "The second is past and behold the third cometh quickly." To deliver this message Christ sat His right foot upon the sea and His left foot upon the earth, and in this all embracing attitude raised His right hand to Heaven to swear that when the seventh trumpet, which had lain so long in sackcloth, should begin to sound there shall be no more delay. Then the mystery of God should be finished according to His promise to His servants. *Then* the voice from Heaven shall shout "*now* is come the Kingdom of God and His Christ." "He shall reign forever and ever." *Then* the nations shall be angry; *then* the time of the dead to be judged; *then* the rewards shall be given to His servants. That time is yet to come. John following Paul is its prophet.

This trumpet is the last of the three woes to the wicked and is also the crowning weal to all the saved.

We read, "The seventh angel sounded; and there followed great voices in Heaven," and they said: "The kingdom of the world has become the Kingdom of our Lord and His Christ, and He shall reign forever and ever."

The twenty-four elders fall down and worship God, saying, "We give Thee thanks, O Lord God Almighty, which art, and which wast, because Thou hast taken Thy great power and didst reign."

We have "Which is to come," Ch. 1:4 and 1:8 and 4:8, but now we have it "Art come."

This trumpet follows the ascent of the two witnesses. "And there was opened in Heaven the temple of God, and there was seen in His temple the ark of the covenant, and there followed lightnings and voices and thunder and earthquake and great hail." The Kingdom will then have come. It is here the Chapter four may be read. The world powers have come into subjection to Christ, and we find them as the sign of four great beasts, or living ones, about the throne worshipping God in company with the elders and the white sea of the saved, and the lamps or candlesticks, where all is static, except that day and night praises go up to the throne and to God, who has finished the redemption scheme so far as to bring the nations under His sway. The Kingdom is delivered to the Father; the name of Christ does not appear in the Ch. 4.

The four living creatures having the outward aspect of

beasts are composed entirely of eyes; that is they represent "the tribes, tongues, peoples and nations," just as our national flags represent the nations. They are as horses going forth on the earth, then they are as the four angels of evil standing and holding down the earth, and then are bound in the universal world order in the river Euphrates, and are let loose by the sixth trumpet, and at last we shall see them lead the nations into the holy city, being converted.

When the seventh trumpet begins to sound the "Nations are wrath," and so while in the other instance they, as the four beasts, are mentioned as being with the elders, they are missing here at the end. The Kingdom of man has become the Kingdom of God and His Christ."

In point of time there is nothing further. We are reading in lines as one would write the history of our country, by first writing the history of our presidents from first to last, and then a new line of our supreme court, and then of our congresses from first to last, and projecting them into the future. In each line we would have a part of the history as these are dependent parts of the full history.

Of the two great programs to follow we shall find no trace of history but Christ and the apostles continue to give form in part to the plan. As the church was the result of the day of Pentecost, following the ascension of Christ and the gift of the Spirit and the preaching of the apostles in our gospel it immediately follows these acts.

THE CHURCH.

The order we found was that Christ came first as revealer and second that the apostles follow Him as heralds with trumpets, and in the supplement of that program we found a subordinate program of the Spirit, and now we find another minor program of the church very brief, but it brings the history up to the time of the Revelation to John and predicts its future, which explains why the book was sweet to the taste but bitter to the reflection when understood.

The great wonder which John saw in heavenly glory was the church in the figure of a woman clad with the sun, and the moon under her feet, and wearing a golden crown, having the twelve stars, and being clothed with all the glory of the skies. But she is in delightful agony, about to deliver a son, who is to "rule the world with a rod of iron," which portends the overthrow of Satan who had offered to give all the kingdoms of the world to Christ if He would fall down before him and worship. That is just what Domitian the Roman emperor, had demanded of all the inhabitants of the world, and was the cause of John being in exile and the coming of Christ to reaffirm His divine Lordship.

The woman so gloriously apparreled represents the church as it came fresh, new born from the Holy Spirit on and following the day of Pentecost, when the disciples refused to call anything their own but "had all things in

common," and rejoiced in the loving fellowship from house to house.

This was a provoking situation for the enemy who is represented as standing before the church, which was delivering sons to God, three thousand the first day, and thousands of thousands following, which the dragon persecuted and followed up as we see in the last verse of this chapter and still see in actual practice.

There is such brevity here as causes confusion, for the dragon seems to be ready to devour Christ before He is born, and this is what Herod would have done, but the nearest he could come to being the devil he really was, he could only destroy all the infants under two years old. But Joseph and Mary warned in vision, as the wise men also had been, fled into Egypt with the child and foiled the satanic plot. In this tragedy we strongly sense the transaction of the temptation of Adam and Eve also, and the part which Satan played in that history.

"The child was caught up to God in Heaven," but our idea of Heaven asks how the dragon could be in Heaven? But Heaven as used here is not a place any more than the pit or hades is a hole in the ground, but all the conflict here is in this world, angels and devils alike, and it was the dominion of the world about which the struggle was waged.

The woman who delivers the sons of God we read, "fled into the wilderness," seemingly of her own accord, but the

doubling of the imagery represents that she "was given the two wings of the great (Roman) eagle," and that she accepted help from the world, that is the earth in her escape, and that she found her way into the wilderness where she is to remain, let us say literally, till the end of the beastly reign on the earth. The next sight we get of her she is the drunken harlot astride the great beast in the wilderness, and God calling His people to come out of her and "be separate," and last of all we see the world powers turning against her and utterly burning her with fire.

It is seen that here is confusion of situations and adverse contents, not only between satan and the church, but within the churches at that very moment, for we find John the saint in exile, and Antipas the martyr, and the Balaamite and Nicolaitan teachers in the same churches showing how mixed the church had become in John's time of exile, one church entirely dead and another that would be better either cold or hot, and ready to be spewed out of the Master's mouth.

We have therefore four descriptions of the four states of the church.

The first in order is here in this picture of the glorified woman, and the second is the description of the churches as we find in the letters, and the third is the woman fleeing into the wilderness, where she is next seen as sitting upon the great beast sought unto by the kings and mighty men

of the earth, herself now "drunk with the blood of the saints." From this point God calls upon His servants to come out of her, and then the new time has come which is described as the fall of Satan from earthly dominion, and the casting of the beast and false prophet into the lake of fire and brimstone, and the judgment of the rebels who follow them; and on the other hand the two witnesses arising from sackcloth and death, and the woman coming out of the wilderness, and the souls of the martyrs answered, and the temple of God arising from under the feet of the nations, and the nations themselves bringing their riches within the holy city, that is not the church in the old sense at all but the Kingdom of God. Are we not to learn that as our country could not stand part autocratic and part free, neither can a church be Christian and live in a heathen or a neutral state.

The submergence of the church as a trodden down city and temple, and as a woman in the wilderness and "the testimony of Jesus which is the Spirit of prophecy," in sackcloth and appearing to be dead, the souls under the altar awaiting to be justified, are co-ordinate in one and the same condition. So also the opposing forces await a common and cotemporary defeat and submergence which simplifies the sum of all the promises on one hand and all the judgments on the other.

The Son who escapes the devouring dragon meets the

enemy in a battle. He as Michael against the great red dragon, whose tail draws down the stars, such as Ananias and Saphira and Judas, and who desired Peter, (who more than once played the devil), that he might be sifted as wheat in this fight is foiled, and then defeated, for the apostles wrought wonders of power and goodness that won the hearts of the oppressed. The dragon knew he had but a "short time" and was wroth and made war with the remnant of her seed which keep the commandments of God and the testimony of Jesus." Those faithful souls at Sardis where the church had died, were the forerunners of those who through all the dark centuries kept to the testimony and served Christ when there was no church.

The woman was helped in her flight. The "wings of the great eagle" were given to her and the earth helped and protected her when she began to listen to Jezebel and Balaamite teachers.

The overthrow of Satan brings us again to the conclusion or end, for we read: "I heard a loud voice saying now is come salvation and strength and the Kingdom of God, and the power of His Christ for the accuser of our brethren is cast down which accused them day and night. For they overcame him by their testimony to the blood of the Lamb." It was this way Christ conquered. "Therefore rejoice ye Heavens and ye that dwell in them. Woe to the inhabitants of the earth and the sea, for the devil has come down to you having great wrath."

CHAPTER XII.

The Church as it Began on the Pentecost

1. And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;

2. And she was with child; and she crieth out, travailing in birth, and in pain to be delivered.

3. And there was seen another sign in heaven: and behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems.

4. And his tail draweth the third part of the stars of heaven, and did cast them to the earth: and the dragon standeth before the woman that is about to be delivered, that when she is delivered he may devour her child.

5. And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne.

What Became of the Church

6. And the woman fled into the wilderness, where she hath a place prepared of God, that there they may nourish her a thousand two hundred and threescore days.

7. And there was war in heaven: Michael and his angels *going forth* to war with the dragon; and the dragon warred and his angels;

8. And they prevailed not, neither was their place found any more in heaven.

9. And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him.

10. And I heard a great voice in heaven, saying,
Now is come the salvation, and the power, and the kingdom
of our God, and the authority of his Christ: for the accuser
of our brethren is cast down, who accuseth them before our
God day and night.

11. And they overcame him because of the blood of the
Lamb, and because of the word of their testimony; and they
loved not their life even unto death.

12. Therefore rejoice, O heavens, and ye that dwell in them.
Woe for the earth and for the sea: because the devil is gone
down unto you, having great wrath, knowing that he hath
but a short time.

13. And when the dragon saw that he was cast down to the earth,
he persecuted the woman that brought forth the man *child*.

14. And there were given to the woman the two wings of the great
eagle, that she might fly into the wilderness unto her place, where she
is nourished for a time, and times, and half a time, from the face of
the serpent.

15. And the serpent cast out of his mouth after the woman water
as a river, that he might cause her to be carried away by the stream.

16. And the earth helped the woman, and the earth opened her mouth
and swallowed up the river which the dragon cast out of his mouth.

17. And the dragon waxed wroth with the woman, and went away
to make war with the rest of her seed, that keep the commandments of
God, and hold the testimony of Jesus:

CHAPTER XIII.

The Dragon Calls Up His Helper From the Sea

1. And he stood upon the sand of the sea.

And I saw a beast coming up out of the sea, having ten horns and
seven heads, and on his horns ten diadems, and upon his heads names of
blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.

3. And *I saw* one of his heads as though it had been smitten unto death; and his death-stroke was healed: and the whole earth wondered after the beast;

4. And they worshipped the dragon, because he gave his authority unto the beast; and they worshipped the beast, saying, Who is like unto the beast? and who is able to war with him?

5. And there was given to him a mouth speaking great things and blasphemies; and there was given to him authority to continue forty and two months.

6. And he opened his mouth for blasphemies against God, to blaspheme his name, and his tabernacle, *even* them that dwell in the heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and there was given to him authority over every tribe and people and tongue and nation.

8. And all that dwell on the earth shall worship him, *every one* whose name hath not been written from the foundation of the world in the book of life of the Lamb that hath been slain.

Creed and Discipline of the Believers

9. If any man hath an ear, let him hear.

10. If any man *is* for captivity, into captivity he goeth: if any man shall kill with the sword, with the sword must he be killed. Here is the patience and the faith of the saints.

The Second Beast, Called the False Prophet, Pretending the Office of the Holy Spirit and Creates a False and Mock Church

11. And I saw another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon.

12. And he exerciseth all the authority of the first beast in his sight. And he maketh the earth and them that dwell therein to worship the first beast, whose death-stroke was healed.

13. And he doeth great signs, that he should even make fire to come down out of heaven upon the earth in the sight of men.

14. And he deceiveth them that dwell on the earth by reason of the signs which it was given him to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast who hath the stroke of the sword and lived.

15. And it was given *unto him* to give breath to it, *even* to the image of the beast, that the image of the beast should both speak, and cause that as many as should not worship the image of the beast should be killed.

16. And he causeth all, the small and the great, and the rich and the poor, and the free and the bond, that there be given them a mark on their right hand, or upon their forehead;

17. And that no man should be able to buy or to sell, save he that hath the mark, *even* the name of the beast or the number of his name.

18. Here is wisdom. He that hath understanding, let him count the number of the beast; for it is the number of a man: and his number is Six hundred and sixty and six.

THE DRAGON.

It was the place for the dragon to appear. The Pentecost from above had turned human nature upside down. They were giving away all they had, all things in one new family. It went to the bottom of selfishness as it has never done since. A crowd or convention is a dangerous thing. It looks like a concerted action, and among the common people must under the old world order be suppressed. We have in the fifth trumpet the opening of the mock Pentecost from below, "the pit of the abyss." It is opened by the fallen angel who has the name Abbadon in the Hebrew, and Appollyon in the Greek tongue, and further described as the star or angel that fell from Heaven, as Christ in vision said: "I saw Satan as lightning fall from Heaven." He is King over these destroyers.

This mock Pentecost, this saturnalia from the pit of the abyss, the fifth trumpet, is the reply of all the powers of Satan to the Pentecost from Heaven. It follows immediately on the ascension of Christ. Ch. 8:13. It follows the group of four.

It is this fact which enables us to discern its purport. It sends out its apostles of destruction to devour and torment against the apostles sent out by Christ from Pentecost to bless and save. They combine all that is ugly and despised in insects, and having bodies like horses prepared for war,

and heads like lions, and faces like men, and hair like women, suggesting a kind of neuter gender creature described by celibacy or false sanctimony, and that men under their power will seek to die and shall not be able to do so from the fear of a purgatory, that can wash out sins that Christ did not provide for, are characteristics of the administration of this fallen angel, whom in the Ch. 12 is described as "the dragon the old serpent, called Satan, and the devil whose tail draws down the stars of Heaven, who has seven heads to imitate the Creator's seven days of creation, and which sign is rightly given to all the heavenly agencies, and the ten horns he wears to pretend to the ten civil laws of Moses and of God. He is the star that fell from Heaven and opened the pit of the abyss against the blessed Pentecost. No other picture of all that is infernal was *ever* drawn that will equal this mock Pentecost of the fifth trumpet. There is the beginning place of all the evil forces at work, as the glorious Pentecost from Heaven was the great beginning of the reign of Christ on earth, which has had so many backsets by those who will not "seek first the Kingdom of God and His righteousness," who do not "hunger and thirst for righteousness," who pretend they cannot understand the Revelations of God, who make so many excuses as Christ pointed out in the parables which He spoke. If the Hebrews and the Greeks had a name for this fallen star, it was no invention of John's, but John

calls him by four other names, and in all he has seven names, imitating God's signs of Creator while he is the real destroyer. He is also "an eighth." John says he is "the great red dragon," "and that by his tail he brings down the stars from Heaven." There was Judas and Ananias and his wife, and there were the churches, Ephesus, John's own home, bereft of her first love.

At Smyrna the devil was about to cast some into prison, Baalamites were teaching in the church at Pergamos, and Nicolaitans also. At Thyatira, Jezebel was deluding the believers, the church at Sardis was dead, and the church at Laodicea was lukewarm, which was worse than death itself. In watching some of our modern evangelism can we imagine the church of Ephesus writing to Pergamos to please send us Rev. Fallen Star Baalam for evangelist, to hold protracted meetings and bring Jezebel of Thyatira along for singing evangelist? The dragon was cast down and knowing he had "but a short time," is filled with wrath and he poses. He stood upon the sand of the sea to call up his successor and heir to his throne. Fallen from Heaven he is standing before the woman then upon the sand of the sea.

THE GREAT BEAST.

"The dragon stood upon the sand of the sea." The old version had it that it was John who stood upon the sand of the sea, which left the reader in utter darkness, for such a

statement has no kind of connection with the subject matter and disconcerts the stage and breaks the program.

The sea is the people and from among the people the dragon calls up his successor, the beast, and bestows upon him all his authority and power.

This great beast takes the place of the dragon as vicegerent, and how shocking to put St. John in such a position ! But this shows how easy it is to go amiss on a work even though it is so well constructed. It is in the acts and attitudes and relations of these parts that we can see clearly the intent of the mind that set them before us, even if John did not.

The great beast has the seven heads and ten horns of the father dragon, and the crowns also, only he wears ten crowns upon his ten horns instead of the seven which the dragon wears upon his seven heads. His head was covered with the names of blasphemy. Against the red dragon's color, the beast is spotted of no decided color, and hard to detect as all spotted animals are. He has feet that wobble about like a bear, and unlike the ox that moves straight forward under the yoke. His mouth was like the mouth of the lion, loud and pretentious. The leopard and bear and lion are quite a mix, and they show close relations to the creatures that came up out of the pit of the abyss out of the deeps of human depravity.

The power and throne and authority of the beast were

given to him, and instead of his drawing down the stars with his tail he blasphemes the church of Christ, and they who tabernacle in it, with loud mouth.

As the father dragon, the devil, started out to imitate God, so this beast wants to play the part of Christ, and he has one head put to death saving the other six, and this head pretends to a resurrection from the dead and so claims that devotion of his dupes that was paid to Christ in sincerity by love. When we turn to Ch. 17, we find that this beast is further described as having been present and then absent a little while, and then returned, facts in the life of Christ of which John in his gospel speaks three or more times, as things which Christ prophesied and that puzzled both his Jew enemies and the apostles, and as Christ bore the church on his heart the beast bears the harlot on his back.

It is thus that we see his aim is to imitate and pretend the offices of Christ. He is worshipped by all who dwell on and belong to the earth, all except those who have "the seal of God in the forehead," those who know the sure from the sham. He also makes war against the saints like his father, the devil. The order to which he belongs is made manifest by the heavenly declaration, that follows this interjected truth from Heaven. "If any man hath an ear let him hear; if any man is for captivity into captivity he goes; if any man shall kill with the sword with the sword must he be killed. Here is the faith and patience of the saints." That was the

creed and discipline of the first Christians, and those who had been slain were crying to the Master to avenge them of their blood, and He promised to do so, and the sixth seal gave us a description of his retaliation including retribution for his own murdering.

Now these imitative programs easily suggest that further imitation parts of the heavenly gospel program will follow, which will enable us to hold all these strange symbols and attitudes in orderly place, and enable the mind to follow the spiritual forces at work in the greatest battle ever to be fought.

THE TWO HORNED BEAST.

The two horned beast is called "the false prophet." He has two horns and he has two fathers in the dragon and the great beast. He comes up out of the earth, against the Spirit who came down from Heaven. To come up out of the earth or out of the sea or out of hades as the fourth horse, or out of the pit of the abyss as the beast, Ch. 11:7, must not be taken as actual localities or as from different places or sources as though there were any significance in these descriptions, for they are one in the sense corresponding to the Kingdom of Heaven out of which Christ came and the Spirit and all the divine powers. It is a complete offset, a mock.

The two horns of this false prophet are in imitation of

the double testimony of the Holy Spirit which, as we saw, is always dual, being an inside and an outside, or a positive and a negative, or otherwise a double.

Our human nature expresses itself in three manifestations as father and mother and child, and we have a three-fold expression of the divine nature in Father and Son and Spirit, and now having seen how the Father and Son relations are imitated by the dragon and great beast, we easily infer that this two horned beast is to play the imitation part of the Spirit. We read: "And I beheld another beast coming up out of the earth, and he had two horns like a lamb and he spoke like the dragon." Here is the same double nature we saw in the dragon with a tail that drew down the stars, and the beast that blasphemed the saints, which goes to show the common characteristics of all that come up out of "the pit" or "hades."

The voice of the dragon implies his doctrine and his nature, but he also "exercises all the authority of the first" or great beast. And as the great beast got all his authority and power from the dragon, we have the whole combination in action in this second beast. Also as the first beast "deceives them that dwell on the earth," so this beast of the two horns "deceiveth them that dwell on the earth," by the signs which he was given power to do in the sight of the dragon, and great beast overseers. And he compels his people to worship "the great beast that had the stroke in

one head and was healed," and of course including the dragon.

The signs by which he deceived the people was that "he commanded fire to come down out of Heaven in the sight of men." Now it grows clear that his part is to imitate the Holy Spirit, that gave the sign of his presence on the day of Pentecost in the tongues of fire that sat upon the apostles' heads, and the tongues by which every man of all those nations assembled heard the apostles in their own language, that so astonished them on that day.

This false prophet commands his dupes to make an image like or resembling the beast and the dragon, and he compelled the worldings to worship this image. Here we find in it the harlot, the woman in the wilderness. As the Spirit on the day of Pentecost created the church in the image of God and of Christ, and those who had received Christ were constrained by Christ's love to worship God, this beast makes it compulsory and commercially profitable and necessary to serve the devil. It was the presence of the Spirit of God that gave life to the church of Christ, and this imitation and mock prophet breathes into this image the breath of life and makes it seem alive. He has a branding iron as men have who mark their stock, horses and cattle, and he marks them all in the hand or forehead to imitate the sealing of the saints in their foreheads, and no man of them is allowed to buy or sell till he can show the devil's trade

mark. This fills out the diabolical trio, the counterfeit of the Father, Son and Spirit, and the church and the saints of God. It is the diabolical trio, pretending the divine trinity, including the mock church and parody of the saints who are sealed of God. It was required of those who were deceived by the beast that they be marked by the name of the great beast and dragon or by the number of their name inclusively.

The last verse of the thirteenth chapter of Revelation has caused a world of speculation in futile attempts to identify some particular person or man, who could be known by a process or juggling and guessing on the value of arithmetical calculations in the Greek or Latin alphabet.

These efforts entirely missed the scope and range of the vision, for it is rather the algebraic "than arithmetical" that is needed, as we said.

The image of the beast was the false church, and of course the image of the dragon also and of all who wear the mark of the beast and dragon have the family trait the same name and sign number belong to all.

To make sure of the intention and identification the appeal is made to "him that hath wisdom."

We read, "Here is wisdom. He that hath understanding let him count (or account) the number of the beast (and dragon), for it is the number of man (not a man), and his number is six hundred and sixty-six."

That is to say not any one man different from all other

men of his kind, but mankind, "the tribes, tongues, peoples and nations," who have not the seal of God in their foreheads. Those who worship the dragon and great beast, and the two horned beast and their image, the harlot, all who dwell on the earth of the earthly vulgar and deluded herd supine-bovine.

What could be plainer? Seeing God has seven titles in the opening chapter as Creator by the seven days of Creation, and Christ has seven titles as revealer and dictator of the seven letters, and the Spirit is "the seven Spirits" in seven warnings, and the church has seven letters, and the apostles are held in the Master's hand as "the seven stars" of the churches, and the seal of God in the forehead of every saved soul, has the seal of the divine seven which carries the promise of a Sabbath rest which is to come, "Blessed are the dead who die in the Lord henceforth." That is to say, six is the common denominator of all the sinful forces exactly as seven is the common denominator of all the Christian agencies.

Six has no Sabbath, no Kingdom of Heaven. The dragon is six, the great beast is six, the two horned beast is six, and by unavoidable inference the image—the mock church is six, and all who have the mark or the name, or the number of the beast and dragon and harlot church, are sixes in full insignia.

The church at Laodicea has six words of reproof. The

idolators in the war, Ch. 9-20, worshipped six kinds of idols. The people who received the brand of cattle were sixes, "great and small, rich and poor, bond and free." Six was the sign of the heathen mysteries, and the four beasts of Ch. 4 each has six wings. They belong to earth and to time not to the "forever and ever." The appeal to "wisdom" and to "understanding" that precedes this verse calls upon one to use his common sense to infer the common denominator of each of the two classes. This emphasizes the entreaties which the book makes to get itself read and understood.

The efforts to make out Nero, or Domitian, or Napoleon, or the German Kaiser as the particular man referred to is sadly and grotesquely amiss, for the description includes all, both the dupes who make kings and gods of men and those who separate them into national flocks and marks them with some idolatrous slogan called patriotism, an impersonal entyety and abstraction that can neither see nor speak, nor walk, nor think, any more than other idols which men create and serve as their gods blindly enough, even yet, and in lands that are called Christian. There are but two classes. There is no division in the heavenly ranks on one side nor in the devil's servants on the other. God knows His own. We can know a tree by its fruits.

CHAPTER XIV.

Fourth Program and Preface to Christ's Office in the Regeneration and Kingdom of God

1. And I saw, and behold, the Lamb standing on the mount Zion, and with him a hundred and forty and four thousand, having his name, and the name of his Father, written on their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard *was as the voice of* harpers harping with their harps:

3. And they sing as it were a new song before the throne, and before the four living creatures and the elders: and no man could learn the song save the hundred and forty and four thousand, *even* they that had been purchased out of the earth.

4. These are they that were not defiled with women; for they are virgins. These *are* they that follow the Lamb whithersoever he goeth. These were purchased from among men, *to be* the first fruits unto God and unto the Lamb.

5. And in their mouth was found no lie; they are without blemish.

Christ in The Regeneration

6. And I saw another angel flying in mid heaven, having eternal good tidings to proclaim unto them that dwell on the earth, and unto every nation and tribe and tongue and people;

7. And he saith with a great voice, Fear God, and give him glory; for the hour of his judgment is come: and worship him that made the heaven and the earth and sea and fountains of waters.

8. And another, a second angel, followed, saying, Fallen, fallen is Babylon the great, that hath made all the nations to drink of the wine of the wrath of her fornication.

9. And another angel, a third, followed them, saying with a great voice, If any man worshippeth the beast and his image, and receiveth a mark on his forehead, or upon his hand,

10. He also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of his anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11. And the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and whoso receiveth the mark of his name.

12. Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.

Blessing

13. And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them.

14. And I saw, and behold, a white cloud; and on the cloud *I saw* one sitting like unto a son of man, having on his head a golden crown, and in his hand a sharp sickle.

15. And another angel came out from the temple, crying with a great voice to him that sat on the cloud, Send forth thy sickle, and reap: for the hour to reap is come; for the harvest of the earth is ripe.

16. And he that sat on the cloud cast his sickle upon the earth; and the earth was reaped.

17. And another angel came out from the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, he that hath power over fire; and he called with a great voice to him that had the sharp sickle, saying, Send forth thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel cast his sickle into the earth, and gathered the vintage of the earth, and cast it into the winepress, the great *winepress*, of the wrath of God.

20. And the winepress was trodden without the city, and there came out blood from the winepress, even unto the bridles of the horses, as far as a thousand and six hundred furlongs.

THE REGENERATION, CHAPTERS 14-16.

We have traced in the shadows the facts of the gospel concerning Christ as the Revealer of God, till we came to the sabbatic end. Then we traced the makeup of the apostolic band and its mission till it came to John in Patmos, and there to receive the Revelation of Christ, which speaks in prophecy of the seventh trumpet which Christ is to sound when the two witnesses arise from oblivion, clothed in sackcloth, and the Kingdom that is promised to come.

Then we followed the system of counterparts, a strange creation of shadowy simulations but very compelling to thought, and we answered to the interpretation in this wise: "The Kingdom of Heaven is preached and strong men seize it by force," as Christ said. Men seek the worship of devoted hearts which belong to God only. Men erect their own kind into the place of God, and the picture of these infernal rulers and ruled, shows us that the Roman empire assumed to take over the Kingdom of God and to administer it as belonging to and serving the brutal world order that came out of hades and ends in the lake of fire and brimstone.

THE THREE PERIODS.

We see the evangelization as it was at the first and we have now come into the Reformation and we look for the Regeneration that is to be when the seventh trumpet shall sound its message. "The Revelation of Jesus Christ, which

none of the wicked shall understand."

We now approach two new programs that correspond to the programs of the seals breaking and the trumpeting. They pertain respectively to Christ and his apostles in the regeneration times. They are companion programs in this new role as they were in the seals and trumpets. Here is prediction: "They that are wise shall shine as the brightness of the firmament."

The programs are in the symbol seven and are divided into groups of four and three, the group of the three coming first and reversing the order of the seals and trumpets, because they come after Pentecost and show no sign of that first part in the acts of Christ and His apostles, historically, but in fulfillment of the teachings and predictions of Christ not his acts past but to come to pass hereafter."

We miss the horses in these acts, and the signs here employed are more attenuated and pass into far reaching anticipations. The very important supplements which followed the sixth seal and the sixth trumpet are hardly visible here, and only as forms in these two new programs.

Christ appears again more vividly than at first, and instead of riding upon the white horse on earth He now sits upon the white cloud above the earth, and instead of going forth on the earth He commands the air above, to pronounce the everlasting gospel to all nations.

Then in the beginning as Christ stood before God to

receive the scroll, He now stands on Mount Zion to receive His Kingdom. Then He had a bow but now it is a sickle to reap. "Then shall the many be purified and made white."

PREPARATION.

We read, "And I saw and behold the Lamb standing on the Mount Zion and with Him the hundred and forty-four thousand, having His name and the name of His Father written on their foreheads. And I heard a voice from Heaven as the voice of many waters, and as the voice of a great thunder. It was as the voice of harpers harping with their harps, and they sing as were a new song before the throne, and the four living creatures and the elders." The Mount Zion and Heaven are not two places, as we said, for all the saved are with Him, and John heard their voices in Heaven, "And no man could learn that song except the hundred and forty-four thousand." That is all who stood around the throne in shining apparel. Ch. 7:9.

These were purchased out of the earth. They were not defiled by harlotry. They are virgins as respects idolatry. These are they who follow the Lamb whithersoever He goeth. They were purchased from among men to be the first fruits unto God and to the Lamb. In their mouth was found no lie. They are without blemish. Their names are in the Lamb's book of life.

THE EVERLASTING GOSPEL.

Now follows the great commission. It is declared from

the clouds of Heaven. It is to every nation, and tribe, and tongue, and people on the earth. It is with the great voice that the message is delivered. See Ch. X. *"Fear God and give Him the glory for the hour of His judgment has come."* Then He appears as a second angel. As He wrote all the letters to the churches under seven titles, or nom de plumes, variently impersonating Himself, so here He appears as seven angels. The Gospel He preaches is so simple, "fear God," so in contrast with all ecclesiastical machinery, it is refreshing! The result of that Gospel Power brought down the great city Babylon, that is the spiritual emporium of sin. It was the tenth part of the city that fell when the two witnesses arose from sackcloth. The third act is a warning against the worship of the beast and dragon, and false prophet, and harlot, and all that belongs to idolatry.

Then comes in an interjected part as a form that divides the two groups, "Here is the faith and patience of the saints." This is the second time the faith and patience of the saints has been named. They are not of the world order. They do not lead captive, nor use the sword, nor in any way serve the great beast as their master.

Then follows this interjection: "Blessed are the dead which die in the Lord from henceforth, Yea, saith the Spirit, that they may rest from their labors, and their works do follow them." This "henceforth" marks a new time in which this new song is heard. It is the time of the harvest.

The scene rests upon those delightful sayings of Christ about the harvest in the end of the world order, when the Son of man shall sit upon the throne of His Father and judge the world in righteousness. "Blessed are the dead," whose works will not be lost in the world after that time begins.

The other four parts are divided in pairs. It was so that Christ at the first sent out the seventy, two by two, to summon His nation to hear the news, the new King's trumpet. Again He appears with a golden crown, this time with a sharp sickle for the harvest is ripe.

Then an angel came out of the temple to give command to "thrust in the sickle and reap." It was the harvest of wheat, and then in another companion act, when an angel came out from the presence of God where the altar ever burns, was followed by his companion who ordered that the sharp sickle be used, that gathers the vine of the earthly people, that they be taken without the city and cast into the great winepress of the wrath of God, and that the pressure be applied by treading down till the blood would flow sixteen hundred furlongs, so deep that horses waded it to their bridal bits. Here we meet again with the imagery of the sixth trumpet and we call it "the battle of Armageddon." It is "the wine press of the wrath of God." The imagery is of the same purport as the sixth seal, and the sixth trumpet. It is the end of the sixth labors in the spiritual regeneration.

CHAPTER XV.

Apostles as Avengers in the Regeneration

1. And I saw another sign in heaven, great and marvellous, seven angels having seven plagues, *which are* the last, for in them is finished the wrath of God.

2. And I saw as it were a sea of glass mingled with fire; and them that come off victorious from the beast, and from his image, and from the number of his name, standing by the sea of glass, having harps of God.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

Great and marvellous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages.

4. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest.

5. And after these things I saw, and the temple of the tabernacle of the testimony in heaven was opened:

6. And there came out from the temple the seven angels that had the seven plagues, arrayed with *precious* stone, pure *and* bright, and girt about their breasts with golden girdles.

7. And one of the four living creatures gave unto the seven angels seven golden bowls full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power; and none was able to enter into the temple, till the seven plagues of the seven angels should be finished.

CHAPTER XVI.

1. And I heard a great voice out of the temple, saying to the seven angels, Go ye, and pour out the seven bowls of the wrath of God into the earth.

2. And the first went, and poured out his bowl into the earth; and it became a noisome and grievous sore upon the men that had the mark of the beast, and that worshipped his image.

3. And the second poured out his bowl into the sea; and it became blood as of a dead man; and every living soul died, *even* the things that were in the sea.

4. And the third poured out his bowl into the rivers and the fountains of the waters; and it became blood.

5. And I heard the angel of the waters saying, Righteous art thou, who art and who wast, thou Holy One, because thou didst thus judge:

6. For they poured out the blood of saints and prophets, and blood hast thou given them to drink: they are worthy.

7. And I heard the altar saying, Yea, O Lord God, the Almighty, true and righteous are thy judgments.

8. And the fourth poured out his bowl upon the sun; and it was given unto it to scorch men with fire.

9. And men were scorched with great heat: and they blasphemed the name of God who hath the power over these plagues; and they repented not to give him glory.

10. And the fifth poured out his bowl upon the throne of the beast; and his kingdom was darkened; and they gnawed their tongues for pain,

11. And they blasphemed the God of heaven because of their pains and their sores; and they repented not of their works.

12. And the sixth poured out his bowl upon the great river, the *river* Euphrates; and the water thereof was dried up, that the way might be made ready for the kings that *come* from the sunrising.

13. And I saw *coming* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as it were frogs:

14. For they are spirits of demons, working signs; which go forth unto the kings of the whole world, to gather them together unto the war of the great day of God, the Almighty.

15. '(Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.)

16. And they gathered them together into the place which is called in Hebrew Har-Magedon.

17. And the seventh poured out his bowl upon the air; and there came forth a great voice out of the temple, from the throne, saying, It is done:

18. And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty.

19. And the great city was divided into three parts, and the cities of the nations fell: and Babylon the great was remembered in the sight of God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and the mountains were not found.

21. And great hail, *every stone* about the weight of a talent, cometh down out of heaven upon men: and men blasphemed God because of the plague of the hail; for the plague thereof is exceeding great.

THE APOSTLES EXECUTING JUDGMENTS.

It was Christ who took the book and loosed its seals, and we have just seen that He impersonates Himself as seven angels in the sowing and reaping, and then if we read the open letters last we are given the explanation in His impersonating their writers Himself under His seven different titles.

So to the apostles, also, who follow Him as trumpeters of the glad tidings, come now in a new program as in judgment in the time of regeneration, pouring out the vials of the wrath of God, and following in the same track as their sounding the trumpets. The program not only follows in the same track, the first being upon the earth, the **second** upon the sea, the third upon the fountains and rivers of waters, and so on, but also while there are the seven vials, or bowls, there are more real parts in the program, and while the program stands in groups of four and three the group of four follows the three as we have said, and as in the seals and trumpets the climax of triumph for the Spirit fell upon the seventh, which is also the third of its group, we have here the climax of judgment falling upon the fourth, which is also the seventh, and the climax of judgments and is of necessity predictive.

This evil parody play therefore consisting of the system of imitations comes to a climax in defeat. This agrees with

the doom to the diabolical forgeries and gives high meaning to the warnings of Christ to be awake to the deceptions which were sure to come, for the deep sincere devotion of the loving heart which Christ won for God by His offering is the mightiest asset for the evil heart of the beastly kings and mighty men and captains to take to themselves.

The great supplements which we saw lying between the sixth and seventh seals and of the trumpets appears in the viols of wrath very dimly, for both these lack the underlying form of history being considered entirely upon the prophecies of Christ rather than upon His deeds, whose shadows were the forms upon which those two first programs were arranged.

The last Sunday School lesson called the book of Revelation, "John's Vision of Heaven," and so quite destroyed its meaning, so also do those who call it the New Testament Apocalypse, for every forward step was by an apocalypse, that is by revelation. The organic structure by this conception brings this vision within the grasp of intelligible thinking and meditation and gives fresh meaning to the invitation to those who are athirst to come and drink, and the naked to be clothed, and the poor to get "gold tried in the fire," and the wise to consider to read and to keep those words of prophecy.

PREFACE TO THE SEVEN AVENGERS. CH. 15.

"And I saw another sign in Heaven, great and marvelous, the seven messengers having the seven last plagues, for in them is filled up the wrath of God." There is a strong stage setting before all these leading programs. Christ at the first stands before the throne to receive the scroll, the apostles stand before God to receive their trumpets. The Spirit is the two olive trees and two candlesticks, which "stand before the Lord of the earth," and the evangels we have just seen stand upon the good Mount Zion, and with the Lamb, and they sing as it were a new song before the throne, and we come to the apostles who follow as avengers, and they stand beside the glassy sea of white saints, and with Moses and the Lamb stand before God and sing the song of Moses and the Lamb. So, too, stood the dragon on the sand, looking into the sea, and upon the earth, whence arose his successors against the truth from Heaven. The sea of glass is mingled with fire and is to be purified thereby and we are to have a new start. It is the time of regeneration. These two programs differ in many ways from the seals and the trumpets. The main difference is that as we said, they rest upon the promises of God and the teaching of Christ concerning the end of the world, the last things.

The song of Moses and the Lamb reaches back beyond the times of the gospel, and all look forward to the seventh

trumpet when all the promises which God made to the prophets and apostles will be fulfilled.

There is no division in the ranks of the saved, they are the one hundred and forty-four thousand, that is the spiritual Israel of the olden and the newer times.

What has become of the four horses, the four great giants, "standing on the four corners of the earth," and "bound in the great river" of worldly commerce, spiritually called Euphrates, and elsewhere described as being composed entirely of eyes, and having each six wings? It is here we meet with them again and the explanation of their change, so that while they bear the outward signs of beasts such as are chosen to rule world governments, they are standing before the temple and tabernacle of God, to give the bowls of the wrath of God to the Christian messengers to pour out upon the sources and roots of sin.

We read: "After this I saw the temple of the tabernacle of the testimony in Heaven was opened, and there came out from the temple the seven angels that had the seven plagues, arrayed with precious stones, pure and bright, and girt about their breasts with golden girdles. *And one of the four living creatures gave unto the seven messengers the seven bowls full of the wrath of God, who liveth forever.*"

The temple was filled with the glory of God, even as when the temple of Solomon was dedicated, and was so pervasive, and will be again, when one can not tell whether one

is in the temple or outside, for glory fills the earth and the Kingdom of Heaven has come, the two witnesses have awakened, the woman has come out of the wilderness, the temple has risen again from the feet of the down treading gentile nations.

That these seven messengers refer to the apostles is manifest, for they follow in the track of the trumpets, and if the trumpets represent the apostles surely these are the same and to whom Christ promised they should judge Israel in the regeneration. At the first they stood before God to receive trumpets, now the bowls of wrath are given to them by the world powers themselves in the regeneration. One of the four living creatures passes the bowls of wrath to them, and then comes the voice from Heaven saying, "Go ye and pour out the seven bowls of the wrath of God into the earth."

They visit that wrath upon the places they had sounded their trumpets. And He at last repeats as to the world the last words from the cross, "It is finished."

As the wrath of the dragon world had its highest expression in Christ's words on the cross so now the greatest element of evil powers repeats the words "It is finished."

In this crowning prelude to the avengers we see the meaning of those four living creatures called "beasts" in the common translation, but the "living ones" in the new. It is following this scene that we find Christ again on the

white horse leading His victorious army into the new Jerusalem and to the marriage supper of the Lamb, followed by his full retenue of the hundred and forty-four thousand, all on white horses fresh from the battle of Armageddon. These kings are to bring their glory into the Holy City. There the nations are to enter, there the streets are paved with gold and the foundations of the city are of precious stones, there is to be the marriage supper of the Lamb and joy unspeakable to see the devouring of the flesh of kings and captains and mighty men, given for the feast of buzzards expressed in the figures of a litteral battle field.

We have quite lost sight of the church. The higher and broader symbols are employed, as the "temple of the tabernacle in Heaven," is that out of which the avenging angels proceed. Who that has grasped Christ our Lord in the heights of his vision has not felt shame from seeing the petty sectarianism which marks its followers with its own brand. The church is an impersonal thing, a mere abstraction incidental to the introduction of Christianity and its spread, which shows, however, how soon it was so corrupted in those churches that were dying even under the care of those who knew Christ in person. If we can see that our revival of the early church has now shown its weakness, are we not admonished by the Spirit to the course of a larger pattern?

Our state is not heathen as it was when the doctrine of

"seperation of church and state" gave a new opportunity, nor is the church what it was then? Patriotism is devotion to an impersonal entity governed usually by a few strong men, and is not the church the same in this respect, and do not such impersonal abstractions cultivate a kind of idolatry?

The church has already turned over too much of its trust to the state in the care of the poor and the education of the young. Now that the nations have looked into "the pit of the abyss" of war and famine and pestilence, in which so many millions have gone down, and have turned to look for the dawn of a better day, we might lay aside our apathy and indifference toward the Revelation which God gave to Christ to show to His servants.

John says that when this time comes the temple will be so filled with the smoke of incense that all about it will be so that one will not know whether he is inside or on the outside of the Kingdom of Heaven.

When John saw the end of this glorious time he says he looked for the temple, and there was no temple, for God and the Lamb are the light of the city and that God said, "I will tabernacle with you."

When the sun rises the stars all go out.

When the viols of wrath have been given to the avenging messengers there comes a voice from out the temple saying: "Go your ways and pour out the wrath of God upon the earth." Then they proceed to their task and there lies

between the sixth and seventh a supplement that the three unclean spirits dragon, beast and false prophet, like frogs go forth to the battle gathering up all the beastly forces to be overthrown in the war which the Lamb makes against them.

The viols of wrath now follow the track of the trumpets in the judgments of God till the voice comes from Heaven, and from him who once in expiring on the cross said, "It is finished." Here he repeats those words meaning Christ has won the victory, He has become King of Kings and Lord of Lords.

CHAPTER XVII.

*General Supplement. Judgments Upon the False Church
Created by the False Prophet*

1. And there came one of the seven angels that had the seven bowls, and spake with me, saying, Come hither, I will show thee the judgment of the great harlot that sitteth upon many waters;

2. With whom the kings of the earth committed fornication, and they that dwell in the earth were made drunken with the wine of her fornication.

3. And he carried me away in the Spirit into a wilderness: and I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet, and decked with gold and precious stone and pearls, having in her hand a golden cup full of abominations, even the unclean things of her fornication,

5. And upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND OF THE ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder.

7. And the angel said unto me, Wherefore didst thou wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

8. The beast that thou sawest was, and is not; and is about to come up out of the abyss, and to go into perdition. And they that dwell on the earth shall wonder, *they* whose name hath not been written in the book of life from the foundation of the world, when they behold the beast, how that he was, and is not, and shall come.

9. Here is the mind that hath wisdom. The seven heads are seven mountains, on which the woman sitteth:

10. And they are seven kings; the five are fallen, the one is, the other is not yet come; and when he cometh, he must continue a little while.

11. And the beast that was, and is not, is himself also an eighth, and is of the seven; and he goeth into perdition.

12. And the ten horns that thou sawest are ten kings, who have received no kingdom as yet; but they receive authority as kings, with the beast, for one hour.

13. These have one mind, and they give their power and authority unto the beast.

14. These shall war against the Lamb, and the Lamb shall overcome them, for he is Lord of lords, and King of kings; and they *also shall overcome* that are with him, called and chosen and faithful.

15. And he saith unto me, The waters which thou sawest, where the harlot sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her utterly with fire.

17. For God did put in their hearts to do his mind, and to come to one mind, and to give their kingdom unto the beast, until the words of God should be accomplished.

18. And the woman whom thou sawest is the great city, which reigneth over the kings of the earth.

CHAPTER XVIII.

1. After these things I saw another angel coming down out of heaven, having great authority; and the earth was lightened with his glory.

2. And he cried with a mighty voice, saying, Fallen, fallen is Babylon the great, and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hateful bird.

3. For by the wine of the wrath of her fornication all the nations are fallen; and the kings of the earth committed fornication with her, and the merchants of the earth waxed rich by the power of her wantonness.

4. And I heard another voice from heaven, saying, Come forth, my people, out of her, that ye have no fellowship with her sins, and that ye receive not of her plagues:

5. For her sins have reached even unto heaven, and God hath remembered her iniquities.

6. Render unto her even as she rendered, and double *unto her* the double according to her works: in the cup which she mingled, mingle unto her double.

7. How much soever she glorified herself, and waxed wanton, 'so much give her of torment and mourning: for she saith in her heart, I sit a queen, and am no widow, and shall in no wise see mourning.

8. Therefore in one day shall her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judged her.

9. And the kings of the earth, who committed fornication and lived wantonly with her, shall weep and wail over her, when they look upon the smoke of her burning.

10. Standing afar off for the fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour is thy judgment come.

*Bankrupt Sale of Ecclesiastical Harlotry and Mock
Religious Junk*

11. And the merchants of the earth weep and mourn over her, for no man buyeth their merchandise any more;

12. Merchandise of gold, and silver, and precious stone, and pearls, and fine linen, and purple, and silk, and scarlet; and all thyne wood, and every vessel of ivory, and every vessel made of most precious wood, and of brass, and iron, and marble;

13. And cinnamon, and spice, and incense, and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep; and *merchandise* of horses and chariots and slaves; and souls of **men.**

14. And the fruits which thy soul lusted after are gone from thee, and all things that were dainty and sumptuous are perished from thee, and *men* shall find them no more at all.

15. The merchants of these things, who were made rich by her, shall stand afar off for the fear of her torment, weeping and mourning;

16. Saying, Woe, woe, the great city, she that was arrayed in fine linen and purple and scarlet, and decked with gold and precious stone and pearl!

17. For in one hour so great riches is made desolate. And every shipmaster, and every one that saileth any whither, and mariners, and as many as gain their living by sea, stood afar off,

18. And cried out as they looked upon the smoke of her burning, saying, What *city* is like the great city?

19. And they cast dust on their heads, and cried, weeping and mourning, saying, Woe, woe, the great city, wherein all that had their ships in the sea were made rich by reason of her costliness! for in one hour is she made desolate.

20. Rejoice over her, thou heaven, and ye saints, and ye apostles, and ye prophets; for God hath judged your judgment on her.

21. And a strong angel took up a stone as it were a great millstone and cast it into the sea, saying, Thus with a mighty fall shall Babylon, the great city, be cast down, and shall be found no more at all.

22. And the voice of harpers and minstrels and flute-players and trumpeters shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more at all in thee; and the voice of a mill shall be heard no more at all in thee;

23. And the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the princes of the earth; for with thy sorcery were all the nations deceived.

24. And in her was found the blood of prophets and of saints, and of all that have been slain upon the earth.

CHAPTER XIX

1. After these things I heard as it were a great voice of a great multitude in heaven, saying,

Hallelujah; Salvation, and glory, and power, belong to our God:

2. For true and righteous are his judgments; for he hath judged the great harlot, her that corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand.

3. And a second time they say, Hallelujah. And her smoke goeth up for ever and ever.

4. And the four and twenty elders and the four living creatures fell down and worshipped God that sitteth on the throne, saying, Amen; Hallelujah.

5. And a voice came forth from the throne, saying,
Give praise to our God, all ye his servants, ye that fear him, the small and the great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Hallelujah: for the Lord our God, the Almighty, reigneth.

7. Let us rejoice and be exceeding glad, and let us give the glory unto him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8. And it was given unto her that she should array herself in fine linen, bright *and* pure: for the fine linen is the righteous acts of the saints.

9. And he saith unto me, Write, Blessed are they that are bidden to the marriage supper of the Lamb. And he saith unto me, These are true words of God.

10. And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

11. And I saw the heaven opened; and behold, a white horse, and he that sat thereon called Faithful and True; and in righteousness he doth judge and make war.

12. And his eyes *are* a flame of fire, and upon his head *are* many diadems; and he hath a name written which no one knoweth but he himself.

13. And he *is* arrayed in a garment sprinkled with blood: and his name is called The Word of God.

14. And the armies which are in heaven followed him upon white horses, clothed in fine linen, white *and* pure.

15. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty.

16. And he hath on his garment and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid heaven, Come *and* be gathered together unto the great supper of God;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses and of them that sit thereon, and the flesh of all men, both free and bond, and small and great.

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat upon the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought the signs in his sight, wherewith he deceived them that had received the mark of the beast and them that worshipped his image: they two were cast alive into the lake of fire that burneth with brimstone:

21. And the rest were killed with the sword of him that sat upon the horse, *even the sword* which came forth out of his mouth: and all the birds were filled with their flesh.

CHAPTER XX.

Christ's Retaliation in Kind to Seize Satan and Imprison and Overthrow Him in a Thousand Fold Measure

1. And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand.

2. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years,

3. And cast him into the abyss, and shut *it*, and sealed *it* over him, that he should deceive the nations no more, until the thousand years should be finished: after this he must be loosed for a little time.

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I *saw* the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years.

5. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

7. And when the thousand years are finished, Satan shall be loosed out of his prison,

8. And shall come forth to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to the war: the number of whom is as the sand of the sea.

9. And they went up over the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is *the book* of life and the dead were judged out of the things which were written in the books, according to their works.

13. And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works.

14. And death and Hades were cast into the lake of fire. This is the second death, *even* the lake of fire.

15. And if any was not found written in the book of life, he was cast into the lake of fire.

CHAPTER XXI.

1. And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away; and the sea is no more.

2. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband.

3. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, *and be* their God:

4. And he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away.

5. And he that sitteth on the throne said, Behold, I make all things new. And he saith, Write: for these words are faithful and true.

6. And he said unto me, They are come to pass. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

7. He that overcometh shall inherit these things; and I will be his God, and he shall be my son.

8. But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part *shall be* in the lake that burneth with fire and brimstone; which is the second death.

9. And there came one of the seven angels who had the seven bowls, who were laden with the seven last plagues; and he spake with me, saying, Come hither, I will show thee the bride, the wife of the Lamb.

10. And he carried me away in the Spirit to a mountain great and high, and showed me the holy city Jerusalem, coming down out of heaven from God,

11. Having the glory of God: her light was like unto a stone most precious, as it were a jasper stone, clear as crystal:

12. Having a wall great and high; having twelve gates, and at the gates twelve angels; and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13. On the east were three gates; and on the north three gates; and on the south three gates; and on the west three gates.

14. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

15. And he that spake with me had for a measure a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length thereof is as great as the breadth: and he measured the city with the reed, twelve thousand furlongs: the length and the breadth and the height thereof are equal.

17. And he measured the wall thereof, a hundred and forty and four cubits, *according to* the measure of a man, that is, of an angel.

18. And the building of the wall thereof was jasper: and the city was pure gold, like unto pure glass.

19. The foundations of the wall of the city were adorned with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst.

21. And the twelve gates were twelve pearls; each one of the several gates was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22. And I saw no temple therein: for the Lord God the Almighty, and the Lamb, are the temple thereof.

23. And the city hath no need of the sun, neither of the moon, to shine upon it: for the glory of God did lighten it, and the lamp thereof is the Lamb.

24. And the nations shall walk amidst the light thereof: and the kings of the earth bring their glory into it.

25. And the gates thereof shall in no wise be shut by day (for there shall be no night there):

26. And they shall bring the glory and the honor of the nations into it:

27. And there shall in no wise enter into it anything unclean, or he that maketh an abomination and a lie: but only they that are written in the Lamb's book of life.

CHAPTER XXII.

1. And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb,

2. In the midst of the street thereof. And on this side of the river and on that was the tree of life, bearing twelve *manner* of fruits, yielding its fruit every month: and the leaves of the tree were for the healing of the nations.

3. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall serve him;

4. And they shall see his face; and his name *shall be* on their foreheads.

5. And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light: and they shall reign for ever and ever.

6. And he said unto me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent his angel to show unto his servants the things which must shortly come to pass.

7. And behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book.

8. And I, John, am he that heard and saw these things. And when I heard and saw, I fell down to worship before the feet of the angel that showed me these things.

9. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the prophets, and with them that keep the words of this book: worship God.

The Open Letters to the Churches Not To Be Sealed

10. And he saith unto me, Seal not up the words of the prophecy of this book; for the time is at hand.

11. He that is unrighteous, let him do unrighteousness still: and he that is filthy, let him be made filthy still: and he that is righteous, let him do righteousness still: and he that is holy, let him be made holy still.

12. Behold, I come quickly; and my reward is with me, to render to each man according as his work is.

13. I am the Alpha and the Omega, the first and the last, the beginning and the end.

14. Blessed are they that wash their robes, that they may have the right *to come* to the tree of life, and may enter in by the gates into the city.

15. Without are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie.

16. I, Jesus, have sent mine angel to testify unto you these things for the churches. I am the root and the offspring of David, the bright, the morning star.

17. And the Spirit and the bride say, Come. And he that heareth, let him say, Come. And he that is athirst, let him come: he that will, let him take the water of life freely.

18. I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto them, God shall add unto him the plagues which are written in this book:

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city, which are written in this book.

20. He who testifieth these things saith, Yea: I come quickly. Amen: come, Lord Jesus.

21. The grace of the Lord Jesus be with the saints. Amen.

THE JUDGMENTS.

Judgment of The Great Harlot. Ch. 17.

What remains of the book is concerning judgments and is supplementary and secondary. The bowls of wrath expresses the general judgments upon the sources of sin, and what follows takes up the special lines.

One of the seven angels which had the bowls of wrath spoke to John and said to him, "Come up here, and I will show you the judgment of the great harlot." John astounded, saw her sitting upon the great beast, drunk with the blood of saints. She sits upon the beast and upon the many waters, that is "the peoples, tribes, tongues and nations," and she sits upon the seven hills, governments, in short she presides over all that is usurped and claimed by that dragon and beast and false prophet, for she is their religion once expressed as the bride when she was clothed in all the powers of Heaven, now fallen.

All that the church was in the beginning to all the powers of God, that the harlot is to the powers of earth and hell. She brings down the merchants and rich men and captains, and corrupts the peoples of the earth.

The prediction is that the kings and worldlings shall do her bidding, and that the kings shall at length turn against her and "utterly burn her with fire." She answers spiritually to "the great city" Sodom, and Egypt and Babylon. The great beast who bears her is further described as "he

that was and is not," the same that ascends out of the bottomless pit and that fell from Heaven, being cast out by Christ and is doomed to perdition. The attempt of interpreters to find ten kingdoms in the Roman empire is amiss of the intent, for it is the symbol ten that is meant which is seen in the ten horns of the dragon and the beast simulating the ten commands of the law of God by Moses, the sign of civil authority, as seven is of spiritual and creative power. Incidentally there may have been ten divisions in the Roman possessions, but it is not intended to find numeral identification any more than Daniel's four monarchies were so intended, for some historians point out there were five such governments, and if the number had been five or ten the symbol meaning would still be four, the fixed and comprehensive sign of what belongs to the world order.

This whole system of parody and burlesque which follows all attempts to carry the kingdom over into an unconverted world is made easy enough to understand by the strong arraignment of the two spirits, which play behind them, and which call for the greatest study and watchfulness, not only toward the institutions which men have created, but upon the soul of every one conscious, as every one is, that the conflict between the fleshly lusts and the hungering for the eternal life is to be fought out in one's own choice. We are to carry the spiritual victory into world administration also.

There is no settlement yet of the question of the separation of church and state. The slogan of the times served in a way to separate the church from the state, for they were both unworthy. They were doomed, and democracy has changed the state and the church, which has so generally followed the state, has improved, but the land of the birth of protestantism has given to the world a very informing lesson. It is not any one church nor any one state that we see in this account, but is autocracy in statecraft and harlotry in the churches, that is aimed at and can be studied in the letters to the churches where the process of backsliding was going on.

A broad light on the Revelation may do for this time what the restoration of Paul's ministry and letters did for the Reformation, now old and decrepid.

HALLELUJAH.

The Hallelujah over the judgments of the harlot and her suiters, and followed by the marriage of the Lamb, and last of all His judgments on the dragon is the order of the Chs. 18-19.

The harlot, made in the image of the beast and the dragon, and accepted and obeyed and followed by "them that dwell upon the earth," who have not "the seal of God in the forehead," comes in for the first and severest condemnation. The princes and kings and mariners desert her,

and a bankrupt sale follows, and there is offered for sale and no one found any longer to buy her merchandise, her ecclesiastical trinkets, her tawdry apparels, nor to drink from her cup. Then we are told that the rulers themselves turn against her and "burn her utterly with fire." God has called his children to come out of her that they may not partake of her sins and her judgments.

Then comes the war against the beast and the false prophet that created the harlot. Then follows the Hallelujahs of the saints.

"I heard a great voice of many people in Heaven, saying 'Hallelujah!' Salvation and glory and honor and power unto the Lord our God, for true and righteous are His judgments, for He hath judged the great whore which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. And again they said Hallelujah! and her smoke rose up forever and ever. And the four and twenty elders, and the four living ones fell down and worshipped God, who sat on the great white throne, saying Amen, Hallelujah! And a voice came out of the throne saying: Praise our God all ye His servants and ye that fear Him both small and great; and I heard as it were the voice of a great multitude, and as the voice of many waters and as the voice of mighty thunders, saying Hallelujah! for the Lord God omnipotent reigneth. Let us rejoice and be glad and give honor to Him, for the

marriage of the Lamb has come, and his bride hath made herself ready, and to her it was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."

At this invitation John falls at the feet of the angel guide and offers to worship, but is restrained from such an act and is told to worship God.

John then turns to witness the marriage cortage and describes "the King of kings and Lord of lords," seated upon the white horse now followed, not by a red horse with sword, but by His own conquering army returning from the battle of Armageddon, which began on the day of Pentecost and has to be ended in the vindication of His claims to rule in Heaven and on earth.

Upon His head is His golden crown which has in it the many diadems of conquest. Upon His garment, and inscribed on His thigh is His banner, "King of kings and Lord of lords" and the words of His mouth are as a sharp two edged sword. A description of the holy city follows, and the coming of the bride from Heaven to the high mountain, then of dominion over all.

John saw his Master standing in the sun, being the bright morning star, and then he calls up the buzzards to have their feast on the carcasses of the kings and rich men, and the masters and their servants, bond and free.

Then John saw the beast and the kings of the earth and

their followers, and the false prophet that had been defeated, cast into the lake that burns with fire and brimstone, all the devil's forces except Satan, who is the last to be overthrown.

THE THOUSAND YEARS.

It is in this supplemental part of the Revelation we meet with "The Thousand Years" which has caused much controversy among interpreters.

It stands therefore quite apart from those programs which are fashioned upon articulate plans which are the guide posts to the reader's mind.

It is not *a* thousand years as our solar division of time, but it is *the* thousand years "an idiomatic phrase which gets its explanation from other references at hand. It has no references to solar or lunar time at all. The attempts to connect Daniel's calendars with "the thousand years" seems to be a total failure and inspires no just confidence.

The broad sense of the situation is in regarding the struggle between the two antagonistic sources, which we have been canvassing as officially matched against each other. The evil powers are an evil replica against the heavenly by agencies that imitate and oppose and destroy.

As the heavenly powers act as cotemporary and in unit, so do the evil powers. The two witnesses are said to be in

sackcloth, "twelve hundred and sixty days," and that they arose as from the dead after the "three days and a half."

That forces us to see that the two forms express the same time and not two times. We turn to the church Ch. 12 and read that the woman "fled into the wilderness" where she is kept for "the twelve hundred and sixty days" and that she is there "the time, times and half time" that is "the three days and a half." It is easy to see that with the testimony (the two witnesses) put to death the church would be in the same condition, for the church was produced by the testimony. The implication is unavoidable, but justifies the appeal "to him that hath wisdom, he that hath understanding," to use them.

But the church is also called "the holy city," which the nations tread under foot for "the forty and two months" which is one and the same time, and so together we have the four forms of expression for one and the same time, rather say the same condition. Our common sense shows us that these heavenly powers are not set in any way against each other. They are one. Then we inquire on the other side to find that the great beast has dominion "the forty-two months," and his time is of necessity that of the dragon also, and of all the adverse forces, and that is also expressed when we read that the dragon "is wroth," knowing that he hath but "a short time," which is the same time and no other. Again Christ is represented as saying to the souls under the

altar that they are to wait "a little while," which expresses the same time, that is the time the brutal powers shall reign, till the Kingdom of God comes into the ascendent, and the evil beast dominion shall serve our "Prince of the kings of the earth." This connection is close, for the fifth seal in which Christ makes the promise is followed by the sixth which shows the kings and captains and the rich men, "hiding from the face of God and from the wrath of the Lamb."

Now taking these forms of numeral signs we have :

The twelve hundred and sixty days.

The forty-two months.

The three days and a half.

The time, times and a half time. That is the *four*, the symbol that pertains to world affairs in every connection and is employed to set forth the condition of beastly rule till the spiritual rule rises into the ascendent.

This is made plainer yet when we read in Ch. 9:15, that the horsemen who are let loose (let us say in the battle of Armageddon, which began on the day of Pentecost)—loosed to destroy as do the locusts from the pit (in the fifth trumpet) that it is there distinctly stated that "The horses were prepared for the hour, the day, the month, and the year." The four time words not being used as solar measures at all but the sign as the proper names are used when we are told that "our Lord was crucified in the great city spiritually

called Sodom and Egypt." He was crucified in Jerusalem, which became as Sodom and Egypt, and by metonymy the "great city" was Rome called Babylon, and so we have the sign of four again as in the four living creatures, four horses, four angels, on the four corners of the earth, and the ever recurring "tribes, tongues, and peoples and nations," and so far from any attempt to bring in solar measures by our almanacs we read that the company of the redeemed are said to be the ten thousand times ten thousand and thousands of thousands, and the hundred and forty-four thousand, and a multitude that no man can number. In this sign of three it means the saved of all nations and all times the total of the redeemed. The group of three is Heavenly victories in all the programs.

It is this synthetic method of teaching which calls for the constructive and creative faculties of the mind the book invokes, and which this time deeply needs in spiritual contemplation after the ravages of the analytic and destructive method led by Germany, the highest educated of nations, and that relegated the Revelation of Jesus Christ to the lowest place. Analysis is destroying, and the dragon is called the destroyer. Can we now take Christianity most directly from Christ Himself and so begin the new executive synthetic age?

When we are told in this supplement that Christ is to reign a thousand years, and that his saints are to reign with

him, Ch. 22:5, They shall "reign forever and ever," that is with Christ and with God, Ch. 21:3; that is "*the thousand years.*" Are there to be two reigns of Christ?

When the tide turns it turns forever and the two witnesses arise from sackcloth, and the dead, and the woman comes out of the wilderness and the souls come from under the altar to sit with Christ on the throne, and the Kingdom of God will have come as a bride and the dragon will be cast into the lake of fire and brimstone, "where the beast and the false prophet are." Ch. 20:10. Do the beast and false prophet go a thousand years ahead of the dragon?

What a hard task it is to force the hand of God to make it conform to a complex system evolved by a juggling of texts by over heated minds, and to take this thousand years, which means forever and ever, and flash before the world in our day as a mathematically accurate computation of a fixed time, and when the times have passed and the predictions not fulfilled, to make a Mahommedan miracle of it by saying the Almighty changed His mind, and since the mountain does not come to these prophets they will go to the mountain.

The oath of Christ is recorded that with the sounding of the seventh trumpet the Kingdom of Heaven will be proclaimed.

Coming closer to this passage, Ch. 20, we see in it the last great judgment visited upon Satan, the dragon, the old

serpent, called the devil, Abaddon and Appollyon, and "king of the locusts," and that its forms belong to the counterparts when the tables are turned. That is as Satan arrested Christ and wickedly put Him to death, and shut Him up in the tomb three days, from which He rose to justification, and to reign forever, so now judging the harlot to be "utterly burnt with fire" and the great beast and the false prophet and the kings and princes and rich and great with them, then Christ Himself in the dramatic forms of retaliation in the last and greatest judgment seizes Satan and binds him and seals him up in the darker prison, from which he is released, as Christ was, for "the little while" to condemnation, a punishment a thousand times greater than Christ who Himself being "the first resurrection" rose to Glory, and then as Christ ascended to Heaven to sit on the right hand of God forever, Satan is thrown into the lake of fire and brimstone himself, and his kingdom forever destroyed.

These judgments that begin with Ch. 17, and this binding of Satan is an official act in retaliation in harmony with the sixth seal, where the prayers of the souls under the altar are avenged in the forms of the crucifixion of Christ. Here as there the judgment is stressed on a tremendous scale. Christ was punished for telling the truth and Satan is punished a thousand times worse and put to eternal shame. After Christ arose from the dead He was here "a little

while," a form of expression spoken of three or four times in John's gospel, and nowhere else, and made the subject of comment, is the same expression used on the imitation of the satanic force which assumes to administer the gospel and to be its custodian, and must perish with that image which the false prophet made of the beast and dragon which pretended to own the Pentecost that brought down fire from Heaven.

But we read in the book of Revelation that here is a special blessing to "him that hath part in the first resurrection."

But these blessings are interspersed through the book and here they are in a program to themselves as the seven.

"Blessed is he that readeth and they who hear and keep the words of the prophecy of this book."

"Blessed are the dead who die in the Lord henceforth, Yea saith the Spirit that they may rest from their labors, and their works do follow them."

"Blessed is he that watcheth and keepeth his garments lest he walk naked, and they see his shame."

"Blessed are they that are bidden to the marriage supper of the Lamb."

"Blessed and holy is he who has part in the first resurrection, over these the second death has no power."

"Blessed is he that keepeth the prophecy of this book."

"Blessed are they who have washed their robes that they may have right to the tree of life, and may enter in through the gates into the city."

Here are the seven beatitudes corresponding to the seven promises in the seven letters to the churches, and responsive to those spoken in the sermon on the Mount.

Now let us ask: Do those who die in the Lord belong to a different class, or are they in any way different from those who have part in "the first resurrection?" Are they who are bidden to the marriage feast of the Lamb in any way different from those who die in the Lord? Or do those who have kept their garments belong to yet another class?

The coming to the Revelation with the western hair splitting mind and with the analytic method of refining makes it impossible to the creative synthetic soul.

It calls for the mind to look up, to detect the necessary implications, to note the actions and identify the actors, to recognize that John calls Christ by more than twenty titles not found elsewhere in our Bible, and that he has a great number of names for the church and for the apostles, and even of the Spirit, as "lamps of fire," as "fire," as "the seal of God," as "the seven Spirits," before the throne, and "the eyes and horns of the Lamb," and as the breath of God, attending Christ in the ascension, and the apostles in preaching and the saints in suffering and labors.

John was ordered to measure the temple as it was then and at the last he sees the Angel measuring it "the Holy City." "He that spoke with me had for a measure a golden reed to measure the city and the gates thereof, and he measured the city according to the measure of the man, that is of the angel." "I, Jesus, have sent my angel to testify these things to you in the churches." "The testimony of Jesus which is the Spirit of prophecy."

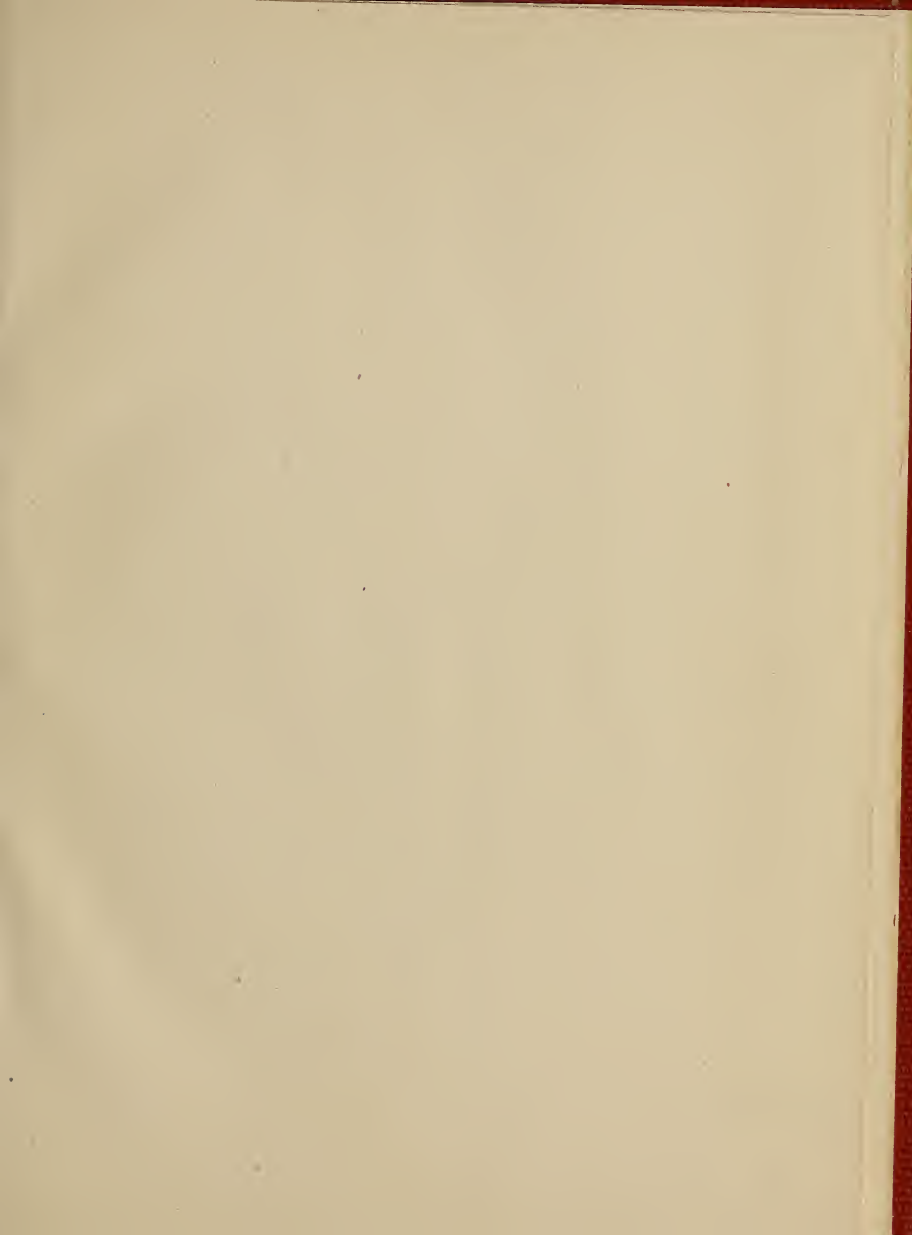
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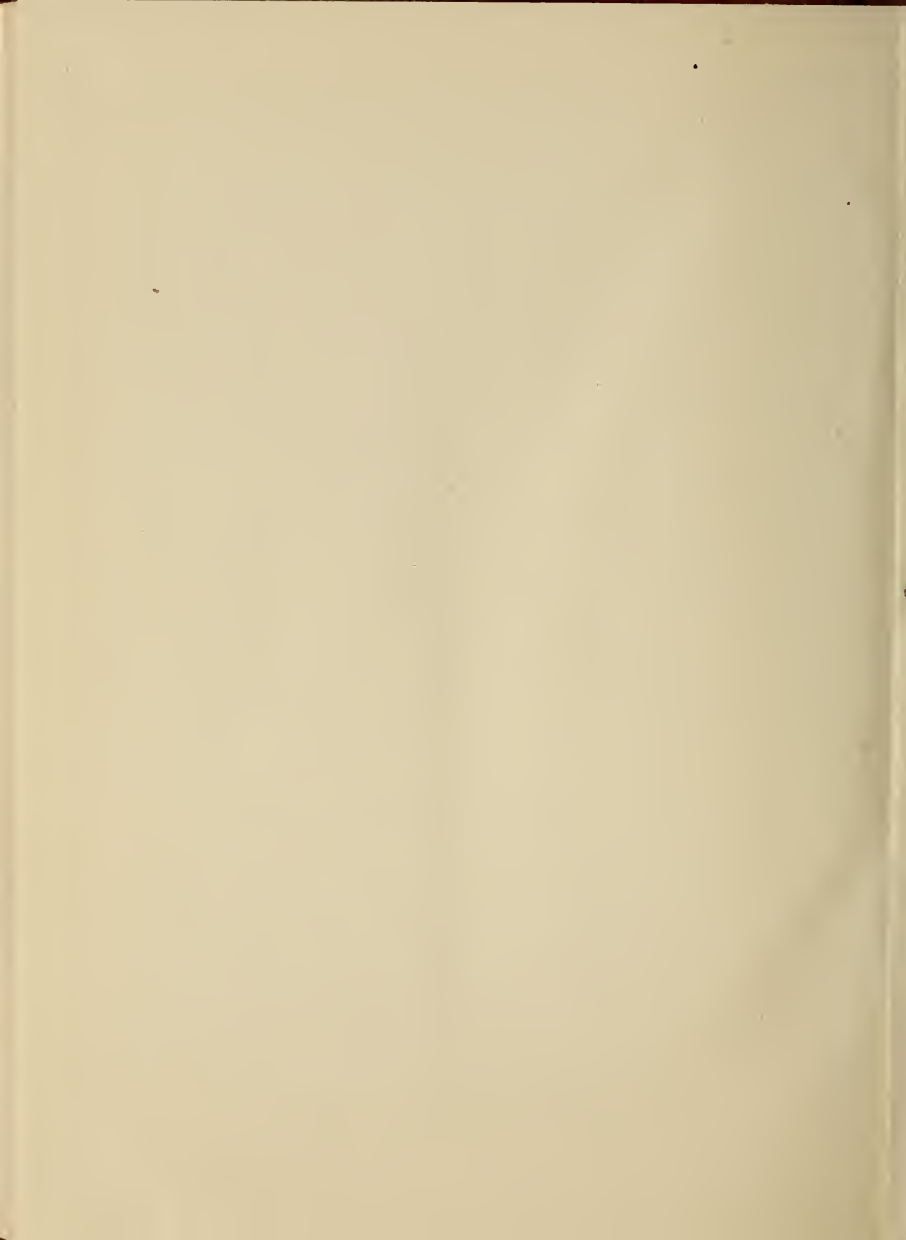
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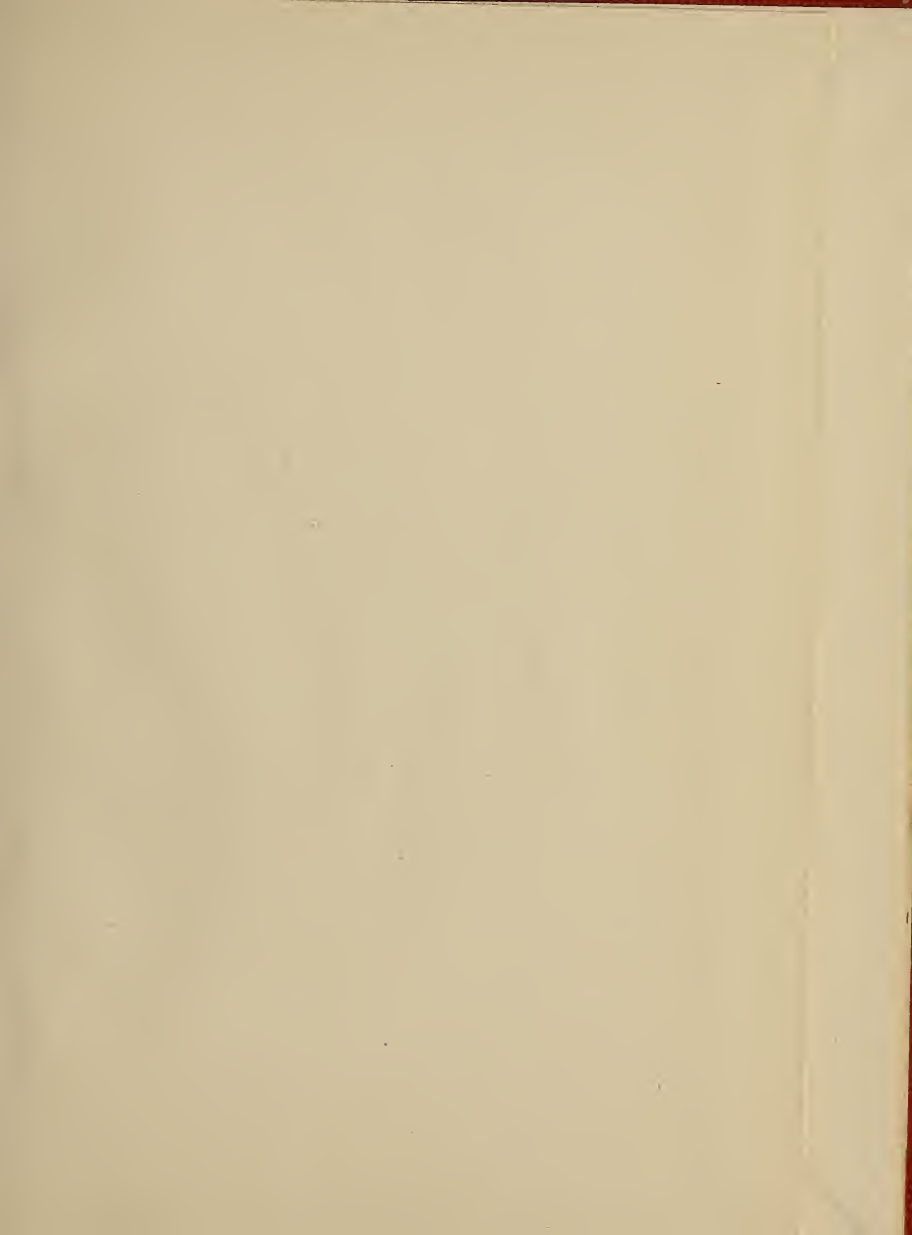
AFTER TWENTY SILENT YEARS.

The author of this system of interpretation desires that many who follow the way of the Cross may form groups for concerted study in correspondence with this office, as also his prayer that Bible schools everywhere may give such attention to the subject as may justify the high appraisements which the Revelation claims for itself.

THE AUTHOR,
Holland, Mich.





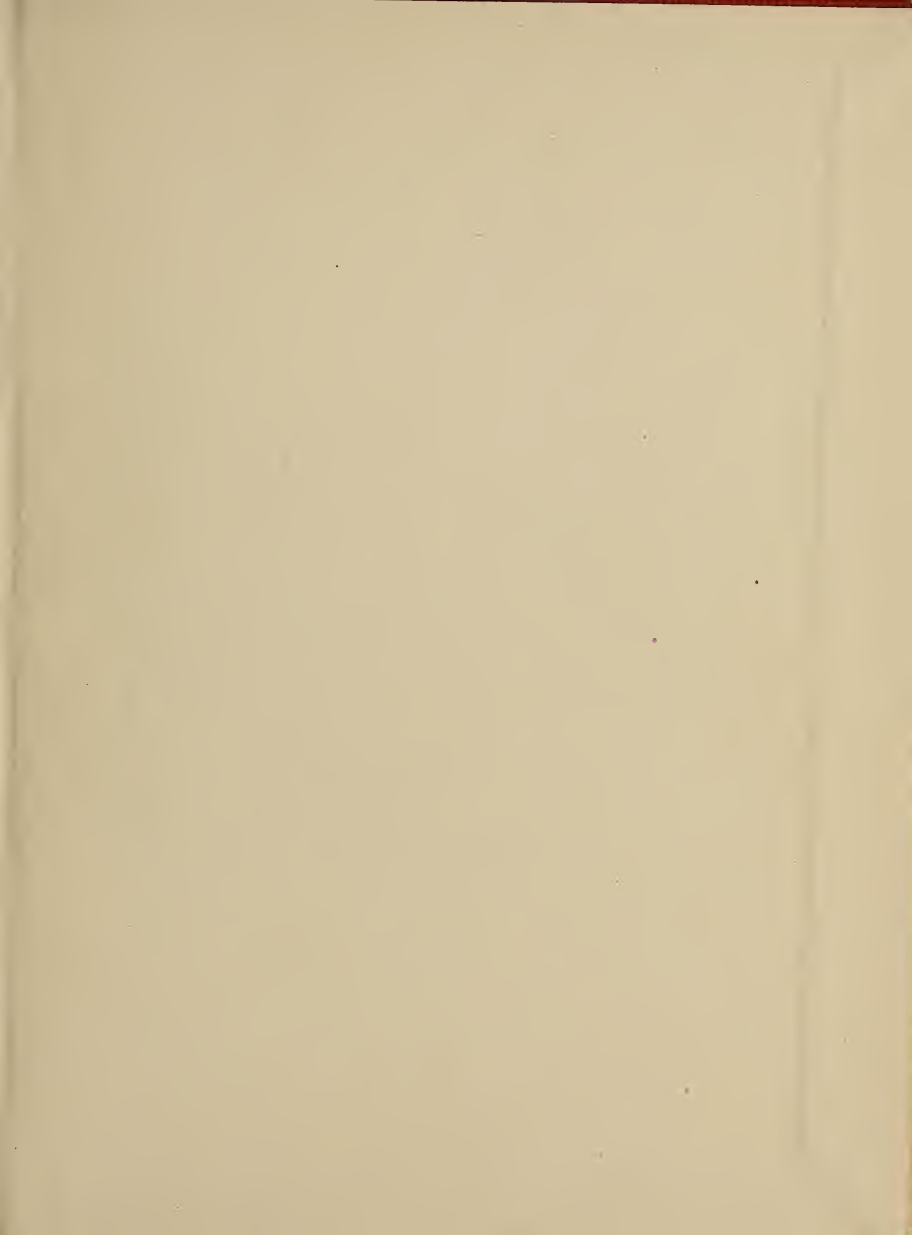


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